

63.11 A 3-6
PAIRE OF
SPECTACLES
FOR SIR
HVMFREY LINDE
TO SEE HIS WAY WITHALL.
OR

AN ANSWEARE TO HIS
booke called, VIA TVTA, *A safe way:*
wherein the booke is shewed to be a laby-
rinthe of error and the author a blind

guide. By I. R. *but truly nam'd*
Jo: Flud Jesuit. — = *K*

*The children of Israel say the way of our Lord is not right. What
are not my wayes right o house of Israel, and not rather your
wayes crooked? Ezech. 18. 29.*

*Catholica fidei regula velut via est qua te ducat ad patriam. The
rule of the Catholique faith is as it were the way which may lea-
de thee to thy country.*

*Qui pratergreditur regulam fidei, non accedit in via sed recedit de
via. He that goeth beside the rule of faith (which is the Catholique
Church) doth not come in the way, but goeth out of the way.
Aug. tract. 98. in Io.*

28-38
PERMISSV SUPERIORVM.
1631.



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THE
EPISTLE
DEDICATORY TO
SIR HUMPHREY
Linde.

I. **W**HEN some while since,
you wrote a booke of
the *Visibility* of your
Church, calling it *via tu-
ta*, a *safe way*; prouoked therevnto, as
you say, by the challenge of a *Iesuit*: to
which now after a long pause, you see-
me to answere, though it bee not (as
you also say) your profession; thereby
to vindicate the cause of your Mother,
the Church of England; and maintaine
your owne credit. And all this you pre-
tend to doe out of our owne authors. It
is true *Sir Humphrey*, that a *Iesuit* made
ā 2 you

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you a challenge, as many haue done before, and doe still to all Protestants, to shew where their Church was before *Luther*; and thereby haue putt them to much study and paine, to find her out. And some finding the taske soe hard, haue beene faine to turne about another way, and tell vs it is not needfull for the Church to be visible, which they proue, because in the dayes of *Elias* it perished, as they say; for he said he was left alone; and in the *Apocalyps* it is said, that *the Woman shall fly into the desert*. Which say they is all one, as that *the Church must be inuisible*. But you now, as it should seeme, taking your self to bee somewhat a better man then others that haue gone before you, will needs take vpon you to shew where your Church was before *Luther*. Wherein you are soe glorious and confident, that you stile your booke *a safe way leadinge all Christians to the true, ancient, and Catholique faith, now professed in the Church of England*; and this you vndertake to performe by the testimonies and confessions euen of your best learned

God's arrow
against God's
enemies by
Hen Smith.
Cap. 5.
Fulke Apoc.
cap. 12.

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learned aduersaries.

2. Which booke of yours, though it hath beene long out, and gained you much fame among some of your owne sect, yet amonge Catholiques it hath seemed of soe small account as noe man hath all this while thought it worth the answering, thinking it the best way of answer for such toyes to let them dye as they springe: but since you not conceiuing this to bee the true reason of our silence, nor hauing regard to your owne credit which is lesse impaired by silence then writing, stand still printing and reprinting this your wise peece of worke, I haue thought good to giue it some answer. For though my intention at first, were only to satisfie a priuate freind, (which was somewhat stumbled with it) by gathering some few corruptiōs, whereby hee might guesse of the rest; Yet coming to reade your booke, and finding the very choyce hard in such aboundance of corruptions; and considering that many conceiued highly thereof, the rather because it was not

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answered, I resolved vpon a little more full answere, which might serue for satisfaction, not onely of that one freind, but of others also, who may haue conceiued the like opinion of this your booke: the very title and first page especially mouing mee therevnto, in which are contained soe great promises, or rather soe great braggs, that if Sir Humphrey, you make them good, wee may well change your name from Sir Humphrey to Sir Hercules; for it is more then an Heraculian labour which you vndertake therein: if you doe not, I presume you wilbe content to change your surname of Lynde to another word, not farre different in sound, as beginning with the two first letters the same, and more futable to your deeds: though (not to vndubbe you) howloeuer the matter fall out, there will still be left for you a title of Sir. Which title should seeme a little by your phrase of speaking, to bee the thing that made you engage your selfe in this quarrell, as if by the honour of your Knighthoode you thought your selfe

If I should apply
two letters to
Jack Raynor or
Jack Ryeall for
on both & as fitting
for this be done
I think so.

Q

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felfe boūd therevnto: which if it were,
you might haue remēbred, how ill so-
me fuch Knight venturers as your felf
haue fped with their zeale. But feing,
you will not be ware by other men's
harmes, but be putting your finger into
the fire, you muft take your chance as
they did. And for triall of this quarrell
you shall giue mee leaue to enter into
the lifts with you in the examination
of the booke it felf: heere only I shall
a little examine what you fay in your
dedicatory Epiftle.

Sir Fr. Ha-
fings.
Sir Edw.
Hobby.
Sir Edw.
Cooke.

3. In which, I reflect firft, vpon the
title, which is, *to the religious and well
affected Gentry of this Kingdome*, what
should be the caufe, you should de-
dicate this your worke to the Gentry
particularly, the thing yt felf pertay-
ning alike to all fortes of men, who ha-
ue foules to faue; vnleffe it were that
by hauing fpecially to doe with Gētle-
mē, you would faine feeme to haue fo-
mewhat of the Gentlemen. For which
I blame you not, hauing need thereof:
for setting your Knighthood a part, it
may be your gentry may be questioned,
yf it be true that I haue heard, of the

*Is not this the
Carpenters Sonne
&c.*

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*reth I am so farre
on returning you
their service
attempt, that he
I justify you
ray for you.
I am so proud
wedding of 300
of 1000
I am not so proud
of 1000*

honest Grocer your father, who dwelt
next doore to the George in Kings
streete: by which your birth as it were
by a natural kinde of congruity, you
may seeme rather ordained to haue to
doe with a pestel and a mortar, then a
sword, or pen. This I doe not say Sir
Humphrey, that a man meanely borne,
may not by his deserts come into a bet-
ter ranke; for reason, authority, and
example of all sorts teach the contra-
ry; but because, as nobility of extrac-
tion and vertue ioyned together, adde
and receiue lustre reciprocally one frō
the other; Soe meanesse of qualities or
conditions, such as you shew in your
writings, and as (God willing) I shall
out of them manifestly proue, doth
more shew it selfe, being ioyned with
a meane birth and education, the one
as it were bearing witnes of the other.
Wherefore mee thinkes Sir, you being
priuy to your owne wants of this kind,
should haue forborne to proclayme
them to the world by this manner of
writing; which euery man presently
seeth, cannot come from an ingenuous
disposi-

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disposition, such as a Gentleman is presumed to haue.

4. But now to come to your Epistle it self, you say you haue attempted to send forth this Essay of your poore endeauours, to make the world see, it is noe difficult matter for a meane Layman, to proue the ancient Visibility of the Protestant profession; prouoked thereto by a Iesuit's challenge, to shew out of good authors, that the Protestant's church was visible in all ages before *Luther*; and this you vndertake to doe, not onely out of the most orthodox fathers, but alsoe out of the Romish *Bishops. Doctours, Cardinals &c.* This essay of your labours Sir *Humphrey*, is poore indeede, not to stand complementinge with you, as I shall after shew. And for your proofes out of *Fathers*, and other writers in the Romane Church, wee shall there also see what ones, they are; that is, either nothing to the purpose, or out of Authors branded with the marks of heresy, or at least temerity and singularity. For the challenge it selfe, wherein consisteth
the

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the state of the question, I say heere, that you doe not sett it downe soe truly and fully, as you should. For you were to shew the Visibility of your Church, by naming some who in all ages did professe the Protestant faith, as it is now taught, and professed in England, entirely beleieving all ~~that~~ ^{as} heere beleived, and beleeuinge nothing els that is contrary vnto it. Which you might haue done, if it could be done, out of some good histories, without standing vpon proofes of the particular points of doctrine, out of this or that author, for that was not to the present purpose.

5. Neither were it sufficient, as you say in your next paragraphe, seeing it is confessed on all sides, that the faith of *Christ* in the first age had visible Professours, therefore to proue that the Faith of the Church of England is that, which was deliuered to the Saints by *Christ*, and his *Apostles*, without farther recitall of succeeding witnesses: this I say were not sufficient.

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cient. For the challenge then which you were now to answere, and controuersy which you were to handle, was not soe much of the truth of this or that particular point, or of the doctrine euen in generall, but of the Church it self, which was to deliuer the doctrine, and by which we were to come to the knowledge of the truth, who the men were, that were trusted to keepe the depositū which *S. Paul* gaue *Timothy* charge of, where the Church was, which the same *S. Paul* calleth the howse of God, the pillar and firmament of truth? Which was the feede of *Christ*, whereof *Isay* prophecieth, and promiseth in the person of God the Father, to his Sonne, that hee would neuer take away the words of truth from their mouth? *Hoc fœdus meum cum eis dicit Dominus. Spiritus meus, Isai. 59. 21. qui est in te, & verba mea, quæ posui in ore tuo, non recedent de ore tuo, & de ore seminis tui, & de ore Seminis Seminis tui, dicit Dominus, amodo & usque in sempiternum.* This is my couenant with them saith our Lord.

My

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My spiritt that is in thee, and my words that I haue put in thy mouth shall not depart out of thy mouth, and out of the mouth of thy feede, and out of the mouth of thy Seed's feede saith our Lord from this present and for euer. Who they bee, to whom our blessed *Sauour* himself in person, and with his owne mouth promised, that he would send the Spirit of truth to remayne with them for euer? and that himself would be with them to the consummation of the world? Soe as this controuerfy being of the *Church* it self, which was to be found out, by the visibility and succession thereof, not soe much by the doctrine, it could be no way sufficient to proue that the doctrine of the Protestant church, was taught anciently: though that can neuer bee proued. For as I say the question is not of the doctrine, but of the persons: Wherein the Iesuits tooke the right way, like a wise man and a good scholar, to find out the Doctrine, which is a thing more spirituall and lesse subiect to the sense, by that which
is

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is corporall and more subiect to the view of all sorts of men. For this is the way that all Scholars, in the teaching of all Sciences take, to wit, to beginne with that which is knowne and euident, and by it to come to the knowledge of that which is hidden, according to *Aristotel's* Doctrine.

6. And this hath euer beene the way, which the holy fathers haue taken, eyther in prouing the Catholique faith, or disprouinge of heresies. Soe *Tertullian*, (a) soe *Irenaus*, (b) soe *Cyprian*, (c) *Optatus*, (d) and most of all that great Doctour *S. Augustine* (e) in seuerall places; and particularly in his booke *de utilitate credendi*: where writinge to his freind *Honoratus*, whom he laboureth to draw from the Manichæan heresy, and putting case that he did doubt what religion to follow, he saith without doubt he were to beginne his enquiry from the Catholique Church. *Proculdubio ab*

Ecclesia Catholica sumendum exordium. For faith hee, whereas there be among Christians many heresies, all which desire to seeme Catholiques, and call others

(a) *prescrip.*
cap. 32. &
lib. 3. car.
adu. Marcio.
(b) *lib. 3. cap.*
1. 2. 3. & *lib.*
4. cap. 43.
45. 46.
(c) *ep. 52. &*
76.
(d) *lib. 2.*
aduer.
Parm.
(e) *psal. 2.*
part. Don. &
ep. 165. &
de util. cre-
dend. cap. 7.

Eandem Ecclesiam
quod sacra scriptura
monstrat
August.

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prescr. cap.
19.

others *Hæretiques*, there is one Church, as all graunt, if you regard the whole world *refertior multitudine, ut autem qui nouerunt affirmant etiam veritate sincerior ceteris omnibus, sed de veritate alia quaestio est.* More full of people, and as they that know her for truth more sincere then any other: but of the truth, it is another question. Soe as heere Saint *Augustine* maketh the first question of the *Church* it self: Which he maketh to bee the first thing that a man that doubteth and seeketh to saue his soule must enquire after, leauing the truth of the doctrine to be disputed in the second place. The like also hath *Tertullian* giuing withall a good reason thereof: for making this prescription or exception against *Hæretiques*, that we are not to admitt them soe farre as to dispute with them of Scriptures, he sayth it is first to be disputed. *Quibus competat fides ipsa &c.* to whom faith it selfe belongeth, to the which the Scriptures pertain. From whom, and by whom, and when, and to whom that discipline was deliuered, whereby

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reby men are made *Christians*. For where it shall appeare, that there is the truth of *Christian* discipline and faith there shalbe the truth of scriptures and expositions, and all *Christian* traditions, soe *Tertullian*. In whose iudgement it is plaine, that we are first to seeke the persons that professe the faith, that is the *Church*: because there certainly is the truth to be found. Which is the course wee *Catholiques* take, and perswade other men to take, following the stepps of our Forefathers; to wit, to seeke out the *Visible Church*: whereas *Hæretiques*, as appeareth by Saint *Augustine* in the same booke, take the cleane contrary course iust as you doe heere Sir *Humphrey*.

7. This therefore being the thing which you, should haue done, and you being soe mistaken in it, what can be expected at your hands, but that by declining the question, in steede of vindicatinge your Mother's cause, and maintayning your owne credit, you

*Hæreticus omnibus
hoc gentile est, &c.
Christi non ad se
intra transire
deum in illis
negare. De re
Ab. Can: loc. Th
1.4.c.1. Inim*

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you betray the one, and ouerthrow the other; being not able to shew your pedigree and Succession, and in steed of making men see it is noe difficult matter to proue your visibility, to make them see it is not onely difficult, but also impossible. For though you pretend facility in words, yet in deeds you shew impossibility. That then which you say in your brauery, that you will meete the aduersary vpon his owne ground, and deale with him at his owne weapon euery man seeth how false and vaine a flourish it is. For your aduersaries ground that hee appointeth you, is to shew your Succession in all ages; and his weapon is a catalogue of *Bishops* and *Pastours* succeeding one another; *Euangelists*, and *Doctours*, the former to gouerne, the later to instruct, such as *S. Paul*, mentioneth *Ephes. 4. 11.* And he gaue some *Apostles*, and some *Prophets*, and other some *Euangelists*, and other some *Pastours* and *Doctours*, to the consummation of the *Saints*, vnto the worke of the ministry, vnto the edifying of the body of *Christ*, vntill wee meete all into the vniity of Faith.

Bring

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Bring such a Succession of Pastours, such a people, liuing in this or that City or Countrey; professing the same faith and beleife which *Protestants* now doe; and you meete your aduersary vpon the same termes; for of this kind of weapon he hath offered you many, as *Genebrard, Gualterus, Bellarmine, Sanders*, and many others. Bring such a catalogue of your owne, like one of these, and then you discharge your credit, which till then lieth engaged. And for this you should not haue needed to take all that paines, nor putt your selfe to those straites of prouing out of our owne *Bishops, Cardinals, Doctours &c.* that your Doctrine hath beene taught in former ages. For to be as liberal with you agayne; the *Iesuit* would haue giuen you the freedome to take all manner of Writers, whether Catholiques or Heretiques, Pagans, Iewes, Turkes, or what profession els soeuer they were of, to see whether out of all together, you could patch vpp a Catalogue, or bring any the least mention of such a goodly people and commonwealth;

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omnes haereticos as wee see suddainely started vpp in
obstant dicit Catho- the world, vpon the reuolt of *Luther*.
ica, & omnes hunc For we *Catholiques* haue a publique
is hunc hunc & testimony of the Visibility of our
ici Catholica Church, from all sorts of men, all
alefia. An. sects and professions whatsoeuer, that
ut. Contr. Ep. being a condition and property, whe-
undam. C. 4. reof the whole world cannot but
Laurent. idem take notice, and consequently all
and pag. 34. manner of men must necessarily wit-
nesse.

8. And therefore Sir *Humbrey* while
you thinke you haue hitt the bird in
the eye, by prouing (though you
should proue it as you neuer can)
out of our *Cardinals, Bishops, and Doc-*
tours, that your faith was taught in
former ages, you are cleane mista-
ken. For Visibility and antiquity are
two different properties : antiquity
properly belongeth to the doctrine
and beleife of the Church ; but Vi-
sibility properly belongeth to the
Church it self, as it is a *Church*, to
wit, a community, commonwealth,
or kingdome consisting of men liuing
in a certaine forme of gouernment, and
profes-

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professing a certaine outward forme
or face of Religion, by Sacrifice, Sa-
craments, and other rites, tending
to the worship of God and Sanctifi-
cation of themselues, wherein all
that are of that Community doe par-
ticipate, and thereby are distingui-
shed and differenced from all such as
are not of the same Community and
profession. Wherefore you being cha-
lenged to shew such a community,
and flying from that to proue the
antiquity of your Doctrine, out of
our Fathers and Schoolmen, what
els doe you doe, but confesse your
Church to want *Visibility*, and your
selfe honesty, by endeauouring to
deceiue men with a specious title of
a safe way; intending indeed to lea-
de them, from the true safe way of
the *Catholique Church*, into such cer-
taine by-ways and corners, as our
B. Saniour foretold vs of, when hee
saide, that *False Prophets should come
and tell vs, loe here is Christ, or the-
re, doe not beleene them.* And by this

ē 2

you

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you may perceiue , how vnfitly you ioyne , or rather confound antiquity and Visibilty, by saying in the very beginninge of this your Epistle, *the ancient visibilty of the Protestant profession* , and soe in many other places. For Visibilty must as well be *new* , to follow your manner of speaking , as *ancient* : that is, it is a thing which hath beene without interruption , is , and euer must bee to the worlds end, *in the true Church of God*; and is noe more tyed to these primitiues or ancient tymes , then to these latter of ours , nor noe more to those tymes of ours then to those that shall come after vs againe. Or if it more belong to one tyme then another , it rather belongeth more to succeeding tymes. For as it is cleare by the Prophecies going before our B. Sauour's coming, and the accomplishment of the same, after his coming the Church was to beginne as all things els in this world, from a small beginning ; and after , by tyme and continuance , receiue a greater encrease; and by little and little come to spread ouer the whole world ; at which

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which tyme, it must needs be more visible then in the beginninge. Soe that little Stone, which the *Prophet Daniel* ^{Dan. 2. 36.} speaketh of in figure of the Kingdome of *Christ*, which is his *Church*, grew by *little and little to be soe great a mountaine, as it filled the whole Earth*: at which tyme certainly, it was more visible then at first, when it was but beginning. Soe the *Church* which began at *Hierusalem*, & from thence was spread by degrees to other Countries, and is to goe on increasing to the vtmost bounds of the Earth, to the very end of the World, must needs be more visible and apparant, as it goeth more dilating it self in space of place, and continuance of tyme.

9. But now you come vpon vs with a counter challenge, demanding by what authority of scriptures and ancient Fathers, we haue imposed new articles of *Christian beleife* vpon Preists and people: for, as you say, truth denyes antiquity and vniuersality to the principal articles of the new Roman Creede: and you say our best lear-

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ned Romanists, professe that most of them were vnknowne to antiquity. Wherefore after a digressiō against implicite faith, and our altering and changing the ten commandements (as you say very wisely) you wish, that they that vrge a catalogue of such Protestants, as haue in all ages professed your 39. articles, should produce one anciēt orthodox father in euery age, for these 1500. yeares, who hath held all our Trent articles *de fide*, and that then you will acknowledge our Professours visible in all ages; our *Cardinals, Bishops*, & Schoolemen mistaken, & that they are to bee reformed by an *Index expurgatorius*; you will acknowledge the nouelty of your Church, and submitt your selfe with an implicite faith to the Romane Church. Soe you: for your counterchallenge Sir Humphrey, had you marked the challenge well, you might haue spared it; for the *Iesuit* required you to performe nothing, but that which many on the Catholique part haue performed ready to your hand, that is, that you should bring such a Catalogue of succession,

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cession, for prooffe of the Visibilty of
your Church, as we did many of ours, as
Sanders, Bellarmine, Gualterus, & others.
You aske by what authority we impose
new articles of beleife vpon men? this
question is not to the purpose: but I an-
swere, by denying your suppositiō; for
we doe not impose new articles vpon
men, but defend the old, against new
fagled fellowes, neither is this the pro-
per place for you to require, or for vs to
bring proofes out of Fathers & Scrip-
tures of particular points; whereof you
cannot but know, that many great and
learned men in the Catholick Church,
haue written great volumes; which
noe hæretique hath euer yet durst ven-
ture to answere, how then can you
soe brafenly say, that our owne best
learned confesse, that the articles of
the *Trent-Creede* as you call them, are
vnknowne to antiquity: what point is
there defined in the *Council of Trent*,
which is not proued by way of autho-
rity of scriptures & fathers by *Indocus*
Coccinus, by way of reason and solution
of arguments by *Bell.* by way of history
by *Baronius*, to say nothing of others?
some

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some may perhaps say, that some points there defined were not before defined by any general Council; but to bring any Catholique to say that they are new or that they were not anciently nor commonly beleueed I dare say *Sir Humphrey*, is more then you can proue: but suppose any one may say, that there is noe prooffe extant in any ancient author of this or that point, must it therefore follow that it is new? noe surely, for all things are not written, as *S. Iohn* verifieth of our *Sauour's* owne words and deeds: how much lesse then other things, which yet are generally taught and practized in the Catholique Church: which very practize without farther prooffe *S. Augustine* maketh to be an argument of antiquity? but of this newnesse of faith, whereof you see ignorantly complaine, and likewise of implicite faith, I shall say more afterwards.

10. Now for our leauinge out the second commandement wherewith you tax vs, and changing the fourth from *sanctify the Sabbath* to *Sanctify the holy-dayes,*

Traditions &c.

*Aug. cont.
Don. lib. 4.
24.*

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dayes, it is pittie you are soe hard driuen,
as when you are called vpon to proue
your Succession and Visibilty of your
Church, to fall vpon ys for the com-
mandements: a thing of soe different
nature and soe triuiall. For first it is fal-
se, that we leaue out that which you
call the second commandment, Looke
in our bibles and see whether you find
it not there in all Editions, and transla-
tions as well English as Latine, or any
other language whatsoeuer. How then
doe we leaue it out? you will say we
leaue it out in our catechismes; true:
but to leaue a thing out of a catechis-
me, is not absolutely to leaue it out, as
long as it is els where. But besids to an-
swere you another way, wee leaue
out many other things, as that *God is a
zealous God, that bee reuengeth the Sinnes of
the Father to the 3. and 4. generation* and
the like, though they goe intermingled
with the commandements in the text;
and this we doe without blame; becau-
se they eyther pertaine not precisely
to the commandement, or are suffi-
ciently expressed in the very words of
the

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the commandement it self. Soe wee say of this, that it is either containd in the first commandement being onely an explication of the same; or if it be a distinct precept as some Deuines say, then is it ceremoniall onely, and consequently abrogated with the whole Law.

II. Soe likewise for the other commandement of Sanctifying the *Holydayes* I answere that in our bibles or text of scripture we keepe the word *Sabboth*, and in most and best catechismes also, as for example *Canisius*, *Bellarmines* large catechisme, and others but specially in that of the *Council of Trent* sett out by authority of *Pius V.* Which were answere enough to shew we make noe such mystery of it, since sometymes we say *Sabboth* sometymes *Holydayes*: as indeede we well may, the tenſe being the same: and we may better vse this liberty in catechismes, where we stand not soe much to cite the very words of scripture, as to declare the meaning of them; though in the text it selfe we keepe precisely to
the

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the very words. Where yet we explicate it in the same sense, following therein the example of Scripture it self, which useth those words indifferently as may appeare *Leuit. cap. 23.* Where other *Holydayes* beside the Saturday or Sabbath are called *Sabbata* 3. or 4. tymes in that one chapter: and in the beginning thereof those dayes which are called *Sabbata*, are called twice *Feria sancta Holydayes*. Soe as you Sir *Humfrey* in making such a deale of difference betweene Sabbath and *Holyday* shew your self to be but shallowly read in scripture. Besids I may answere to this, as to the former obiection, that this commandment was partly ceremonial, to wit, for as much as pertayneth to that particular day of saturday, and partly natural, to wit, soe farre as it obligeth to the obseruing of some daye or tyme holy indeterminately.

12. But if we be such great offenders for changing the word *Sabbath* in some of our catechismes into *Holyday*, what are you for changing the very commandment while you stand working vpon
Saturday,

The Epistle Dedicatory, &c.

Saturday, and rest vpon *Sunday*, for changing the *Sabboth* it self? but what stuffe is this for you to trouble your gentry Readers withall in the very beginning of your booke, and in your Epistle dedicatory forsooth, and not onely to touch vpon it heere, but to print the commandements faire in a leafe by themselves, with a marginal note of *Beda's* catechisme of 2. or 3. editions, as if you would make your Reader stand at some goodly gaze? but by this a man may easily guesse what matter hee is like to find in the booke it selfe. I could haue noted a thing of the same kind of yours in this Epistle, in the first leafe where you say, *truth is iustified of her Children*, whereas the text of scripture is *Wisedome is iustified* &c: but that I did not count it worth speaking of.

13. Touching your great boast, that if we can shew one good author in euery age for this 1500. yeares, who hath held our Trent articles, as you call them, *de fide*, you will confesse our Doctours, Schoolmen, &c. to be mistaken,

The Epistle Dedicatory, &c.

ken, and to neede an *index expurgatorius*; and that you will submitt your self to the *Romane Church*, acknowledging the nouelty of your owne church: Forasmuch as this your promise seemeth by the manner, to be but a proud vaunt to delude the simple reader, to make him more confident by your example in his false beleife, I shall not much regard it, or any thing els which you shall say in that kind: for your deeds giue mee assurance of deepe malice, and peruersnes soe grounded in your hart, as that they hinder you from beholding the light of truth, for which cause I cannot but reckon you in the number of them, of whom S. Paul lamentingly saith. *Quod si opertum est* ^{2. Cor. 4. 3.} *euangelium nostrum, in ijs qui pereunt est opertum, in quibus Deus huius seculi excæcavit mentes infidelium, vt non fulgeat illis illuminatio euangelij.* If our Ghospel be couered or hidd, in them that perish it is hidd, in whom the God of this world hath blinded the minds of the vnfaithfull, that the light of the Ghospel may not shine vnto them. For otherwise
how

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how were it possible, that in such great abundance of Catholique authors, now in this age proving the verity of the Catholique faith, some by way of controuersy, some by way of history, others by way of chronology, others by way of authority, others by way of schoole diuinity, you should come to aske for one in euery age? what is *Gualterus* his whole chronology, but to proue twelue verities now adayes most controuerted by the testimonies of Fathers and Doctours in euery age? Doth not *Genebrard* in his chronology, at the end of euery 100. yeares, note the antiquity of the *Catholique beleife*, in most of all these points citing the places where the Fathers and Doctours their testimonies and proofes are to bee found?

14. But you say, they were not taught *de fide* as *points of Faith*; what is that to say? that they were neuer defined all in any general Councel, I grant you that; but what then? must they not therefore belong to *Faith*? how many points be there that were neuer soe defined?

The Epistle Dedicatory, &c.

fined? will it not serue your turne, that they were commonly beleeued without contradiction of any, as all these were? or if some one Doctour should bee singular in his opinion, yet soe as to be ready to submit his iudgment to the definition of the church, what would this hinder? nay would it not much helpe to proue the continual Visibilty & supereminent authority of the Church, which is the question now betweene vs? but of this more afterwards. Now for our Doctours, whom you will confesse to be mistaken, in witnessing the antiquity of your doctrine, I wil say nothing heere, but in dew place wil shew how notoriously you falsifye some, impertinently alleadge others, and eyther very maliciously or very ignorantly bring condemned knowne Hæretiques against vs, for authors of our owne.

15. In which regard I cannot but admire to heare you soe hypocritically to conclude your Epistle, saying that though by the prouocation of a *Iesuit*, you haue putt your sickle into another man's haruest, yet you witnesse a true
con-

The Epistle Dedicatory, &c.

confession before God and Man, that you haue neither wilfully nor wittingly falsified any one author, eyther in citation, or translation in this treatise.

*Periury is not to
know how & confirm
much in Equivocation
Job 13. 4.*

What execrable periury this is I shall after demonstrate. *Primo vos ostendens fabricatores mendacij.* First shewing you to be framers of lyes, as I may say to you Sir *Humphrey*, with soe much more reason then *Iob* did to his freinds; by how much they did vrge him not With any false doctrines, but onely mis-applied truths. Whereas you offend in all kind of falshood. For euen where you happ to cite a place truely, for soe much as pertaineth to the words, you doe it soe cleane kam from the authors meaning, and discourse, that euery man may see how evidently false, and consequently how iniurious both to God and Man that profession of yours is, wherein you call them to witnesse your truth & honesty in the citing of authors.

16. And therefore whereas you see me to attribute the slips, if there be any, to your owne weakenesse, which you are content ingenuously to confesse,

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se, if they be shewed you moderately,
plainely, and faithfully: I must deale
freely with you Sir *Humphrey*, and tell
you, that indeede I take your weaknesse
or ignorance to be noe whit lesse, if
not more, then you seeme to acknow-
ledge, both by what I find in this trea-
tise, & by what I heare from some that
know you well, and verily thinke you
scarle skill euen of ordinary Latin
much lesse of such other Learning as
is needfull for writing books of this na-
ture. Wherevpon they conclude this
booke to be none of yours, but some
Ministers who hath borrowed your na-
me and title to countenance his worke
withall: and that you being somewhat
greedy of glory were content to lend
it, not considering that by soe doing
(that is) by fathering such a booke, you
are to vndergoe all the reprehension
and shame which shall ensue vpon
the discouery of the author's ignorance
and weaknesse whosoever he be. But
because this is but a probable coniectu-
re I will not build vpon it, but taking
you for author, seeing it beareth your

*Latin I can
say my ignorance
great, much doe I
to know any thing
Christ I am
shall know I understand
grace sufficient &c.
if this booke were
some Ministers or
had but a hope of
some Minister is
down no defend it
for your college
with I am
hands in all your
booke &c.*

The Epistle Dedicatory, &c.

name, I shall discouere not onely your great weaknes and ignorance which you acknowledge, but greater obstinacy and malice, soe as thereby it may plainly appeare that your faults are not soe much to be termed slipps of ignorance or weaknes, as flowes of malice of purpose to plunge your Reader, and make him sticke fast in some myre of mis-beleife and infidelity with your selfe.

*A plea for
the reall
presence by
I. O.*

*A defence
of the appen-
dix by L. D.*

*No man of learning
would enquire
into J. R.
would he*

17. Which obstinacy and malice to be the true cause of all your errours, whatsoeuer you may pretend to the contrary, doth yet farther appeare in that hauing receiued a foile or two, and together with them good admonitiōs, you neither take notice of the one in your writings, nor shew the fruit of the other in your manners. And therefore for the answeare (which hath beene hitherto differred because noe man of learning could thinke it worth his paines to make you any, and should still haue beene differred were it not more for other men's sakes then your owne) you are to expect it as you desire, faith-
full

The Epistle Dedicatory, &c.

full and plaine, and though it must of necessity be a little round sometyms, yet I hope to any indifferent man it will also seeme moderate, that is much within the compasse of your deserts.

18. Now lastly whereas you craue a fauourable acceptance of these your beginnings promising vs some farther fruits of your labours: if you remember your self well these are not your first fruits: for you translated and published heeretofore with a preface of your owne a certaine treatise of one *John Ermon* Author is *Bertram* an ancient obscure author, whereby you haue giuen to the world sufficient triall as well of your talent in translating as of your ignorance and corruption, whereof you were most plainly conuined in a particular treatise of that matter called **A PLEA FOR THE REALL PRESENCE BY I. O.** Whereto you neuer hauing replied one word for clearing your self of soe foule a tax it is wonder you could thinke of publishing any farther fruits of your labours, and more wonder that you should desire any fauourable ac-

The Epistle Dedicatory, &c.

ceptance of them. Wherefore it had
beene then, and is still, fitter for you to
lay aside any such thought, and rather
thinke how you can acquit your self to
the world of your accounts for these
that are past, or rather how you shalbe
able to acquit your self before the iudg-
ment-seate of Almighty God, where
you will find it another manner of
matter then you count of to answeare
for one soule, much more for soe many
as you haue laboured to peruert: but be-
cause you are not capable of any good
aduice of this kind I forbeare to say
more heere resting howsoever.

6 NO 63

Your welwishing Freind.

THE



T H E
P R E F A C E T O T H E
Protestant Reader.

Gentle and iudicious Reader.

THough in my precedent dedicatory or rather answere to Sir Humphrey's dedicatory Epistle I haue had occasion to say what is wont to be deliuered by way of preface concerning the occasion, intention, scope, and manner of writing, yet because my cheife end next to the glory of God is the good of thy soule I cannot omit to addresse my self vnto thee in a word declaring on my part the good intention and purpose I haue in this writing, and on thine crauing the like acceptance, but especially that for thyne owne good thou wilt come to reade and peruse the same not with any preiudicate conceit either of one side or other but rather with an indifferency of mind ready to incline that way that the light of truth shall shew it self. Sir Humphrey I confesse bath some things, which at first sight may draw away an honest minded man who is not thoroughly acquainted with the fashion of such men of the Ministry as he is ledd by. For besides a little learning

The Preface, &c.

ning which in a secular man makeith a great shew,
(as for the increase of his owne glory he toucheth once
or twice in his dedicatory,) the very title of his booke
being VIA TVTA, A SAFE WAY is a
very pleasing thing to many in these dayes, wherein
men for the most part rather desire to find security in
their owne wayes, then forsaking them, to seeke it
where indeede it is to be found. But the cheife thing is
this that he vndertaketh to proue his intent out of our
owne authors, calling also both God and Man to wit-
nesse his sincerity in the citation and translation of
such and such places as he bringeth.

Which though it may moue a man a little at the first
yet is it not sufficient to precipitate the discreete Rea-
der's iudgment and carry it away wholly to the full
beleife of what he saith without farther examination
especially when he shall vnderstand that such specious
titles and faire promises are the common baits of Ha-
retiques. Of whom S. Hilarius saith that Ingerunt
nobis primum nomina veritatis vt virus falsitatis
introeat. They first set before vs the names of truth
that the poyson of falshood may enter in with them.
And S. Aug. soe well acquainted with their cun-
ning practizes, saith: that the promise of truth
which they are continually making is nothing
but a vaile to couer their errors, or a goodly fai-
re gate for errour to enter in stealingly into the
minds of the vnskilfull. Which S. Paul himself
also witnesseth saying that by sweete speeches and
blessings they seduce the harts of innocent and
harmlesse people. Now for the learning whereof
he makes shew, whether it be his owne or noe I will

not

Hilar. de
Trin. lib. 6.

Aug. contra
ep fundam.
cap. 11.

The Preface, &c.

not question, though I might, since some that know him
doubt whether he euen vnderstand Latine: but presu-
ming that he hath a litle because he was once a
Scholler of Westminster and after of Christ Church
in Oxford being by his Father deputed and putt into
the common rode of the Ministry though he be since
stept out of it, I know not how into the way of Knight-
hood. I onely say this that it is farre short of what is
requisite for writing of a booke of this kind as shall
manifestly appeare: besides that though it were a thou-
sand tymes more, I may say with the Wiseman. Non
est Sapientia, non est prudentia, non est consi-
lium contra Dominum. There is noe wisdom, noe
prudence noe counsell against our Lord.
But of this I shall not heere say more, this being my in-
tent onely in this place to aduise thee soe to come to the
reading of this my answere that thou suffer not thy
self soe to bee wholly praecupated and onerswayed
from that indifferency which is most necessary for fra-
ming a right iudgement of any matter in controuersy.
With which preparation of minde if thou shalt come
and with attention reade, but most of all craue the
speciall assistance of Almighty Gods grace, I hope
thou shalt not haue cause to repent thee of thy paines:
Whereto without longer delay I shall heere leaue
thee.

*I pittie you I
pray for you, for
his not to vindica
for anse to open
truth but to be
De clero prom
pre salut.*

8 NO 63

五、六、七

*Certaine points to bee considered for the
better answearinge of Sir Humphrey's
cheife arguments in this Booke.*

CHAPTER I.

1. **W**Hereas Sir Humphrey after his dedica-
tory Epistle, before he come to the
matter, setteth downe a part of *Pius 4.* his bull,
which is of the forme of oath, and profession
of faith, which according to the *Council of
Trent* such men are to make, as are to be pro-
moted to any Ecclesiastical dignity or benefi-
ce, which hath care of soules ioyned with it. I
purpose likewise in this Chapter by occasion
hereof, to sett downe some few heades, which
may serue for a generall answear to most of
his arguments.

2. The first shalbe concerning this very
Creede as he calleth it of the *Council of Trent*,
which therefore he is pleased according to the
common fashion of his Ministers, by way of
derision to deuide into 12. points, as it were in-
to 12. articles, which he and they might with
as much reason deuide into 24. but onely that

Chap. 1. by this fine conceite, they would faine make
 — some silly people beleive, that wee *Catholiques*
 leaue the *old Creede* of the *Apostles*, and coyne
 our selues a new one, according to the *faith*
of the Councel of Trent, and this hee and his
 freinds doe often charge vs with. To which I
 say, that True it is wee confesse it, the points in
 this forme contained were defined and decla-
 red by that *Councel*, and drawne into forme of
 an oath and profession of faith, by Pope *Pius*
 4. but that it is therefore a new *Faith*, or that
 there bee new articles of beleife wee deny. For
 prooffe whereof I demaund of him or his fel-
 low Protestants, who receiue the *Nicene Creede*,
 as it is sett downe in their booke of common
 prayer, what they thinke of that? whether that
 be any thing els but a profession of faith, sett
 downe by authority of the Church, gathered
 together in a generall Councell, approued by
 the *See Apostolique*, by way of a definition or
 explication of a point of faith then contro-
 uerted by Hæretiques, and discuffed and de-
 clared in the Councel, and appointed to bee
 publicquely professed by all such as meant to
 bee counted *Catholiques*: Wherein I would far-
 X ther know of him what other difference there
 is, but onely that the *Creede* of *Nice* was made,
 for declaration of the *Catholique faith* in the
 point of the *Diuinity* of our *Sauour*; and this of
 the *Councel of Trent*, for declaration of all these
 points controuerted by the Hæretiques of
 these tymes. And yet in one thing more they
 agree,

agree, that is, that as the *Arians* of those tymes cried out against that *Creede*, as being new, and hauing words not found in Scripture, for example *Consubstantiation*: Soe our Protestants cry out against the *Trent* profession of Faith, for the same reasons of nouelty, and words not found in Scripture, as for example *Transubstantiation*.

3. But to come neerer vnto them. They allow of the *Nicene Creede*; they will not then I suppose say, the Faith therein taught cyther now is, or then was new, though it were then first declared by authority of any *Council*. Which if they doe not, as indeede they cannot; then say I in like sort, the profession of Faith sett downe by the *Council of Trent*, and Pope *Pius 4.* is noe new Faith, but the old Faith of late particularly declared, and defined against the haerelies of these tymes. I could also in prooffe of the same, vrge Sir Humphrey, with the 39. articles appointed by the authority of the *Church of England*, to bee vniiformely taught by all Ministers, and which they are to sweare vnto. Which articles, though they be indeede new coyned, as the foundation of anew Church: Yet Sir Humphrey being his Mother's Champion, will not I suppose yeild her or her doctrine to be new: as yet on the other side he cannot deny, but those articles receiued some kind of force, whereby Protestants were more bound to beleiue and teach them then before. From whence I might evidently inferre, that a

4 *Certaine points in answer*

Chap. I. new definition or declaration, doth not make
the *Doctrine* new; but that ancient doctrine may
be newly defined according as new springing
heresies shall giue occasion.

4. Which being soe, it is plaine that all his
insulting speeches against the *Council of Trent*
and *Catholique church* are but verie smoke, and
may bee as easily blowne backe vpon *Himselfe*
and *his church*: and that by them hee doth but
furnish vs with weapons against himself, the-
rein also bewraying his ignorance. For whose
better instruction, if hee be not too wise to
learne, hee is to know two things in this mat-

ter. First, that we *Catholiques* doe not call all
points of faith howsoever taught, declared or
defined *articles* as hee seemeth to thinke, and
the ground of this his error may bee; in that
those great maine points of his Churches doc-
trine, called the 39. articles are called by that
name of *articles*. But wee call that onely an

2^d S. Tho. 2.
2. q. 1. ar.

article, according to *S. Thomas*, which containeth
some speciall reason of difficulty in it self;
whereby it requireth a particular and distinct
reuelacion, because it cannot bee inferred or
deduced out of any other reuealed truth: as for
example, the point of our *Sauour's resurrection*,
is cleane a different point from that point of
his death and passion, and this againe from that
other of *his Nativity*, and soe of the rest, be-
cause each of them requireth a distinct and se-
uerall reuelacion from the other. For *Christ*
might haue beene borne, and yet not dye vpon
the

Hook D. Bishop
p. 24.

the crosse; and hee might haue died, and yet Chap. i.
not risen the third day from death to life: but
those other truths defined by the Church, as
the unity of Christ's person against Nestorius, the
distinction of his two natures against Sergius, Pir-
rhus &c. are not to bee called articles, because
they are sufficiently contained in others, and
deduced out of them. Other Diuines giue
other definitions of an article of faith, which
may also well stand with this of S. Thomas,
which I follow as the more common, but all
agree in this, that though euery article bee a
proposition of Faith, yet euerie proposition is
not an article of Faith.

5. And heerevpon we teach, that for articles
of faith, the Church can make none, as she can-
not write a canonical booke of Icripture, but
that belongeth onely to the Prophets and Apo-
stles, or rather hath beene fully and perfectly
performed by them to whom those articles
were immediately reuealed by God, whereof
they deliuered part by writing and part by
word of mouth to their posterity the Church.
Soe as now there neede not any new and par-
ticular reuelacions, but out of those already
made to the Apostles and Prophets, which are
all laid vpp in the treasury of the Church, as a
pawne or depositum as S. Paul calleth it, other
truths are drawne the holy Church and true spouse
of Christ euer keeping this pretious treasure
with continuall care and vigilancie, and dis-
pensing the same faithfully to her Children, as

Brid. d. p. 41

Canon. lit. X.

c. 7. d. lib. 4.

shew high all
that is to be
now by velle
of it rest
to be included
in ye former
which, of fa

Chap. i.

Ephes. 2. 20.

Which truth *Vincentius Lerinensis* in like sort deduceth out of the word *Depositum*, vsed by *S. Paul* to *Timothee*. *Quid est depositum* saith hee? *id est, quod tibi creditum est, non quod a te inuentum: quod accepisti, non quod excogitasti: rem non ingenij, sed doctrinae: non usurpationis privata, sed publica tradi-*

Commonit.
aditer her.
cap. 27.

-Paul to Timothee. Quid est depositum faith hee?
Fid est, quod tibi creditum est, non quod a te inuentum:
quod accepisti, non quod excogitasti: rem non ingenij,
sed doctrina: non usurpationis priuata, sed publica
tradi-

traditionis : rem ad te perductam , non a te prolatam : Chap. i.
in qua non auctor debes esse , sed custos : non institutor ,
sed Sēclator : non ducens , sed sequens . What is a
depositum, it is, that which thou art trusted with,
 not that which is found by thee : that which
 thou hast receiued : not that which thou hast
 fought out : a thing not of wit, that is, not of
 thine owne inuenting, but of learning, that is,
 which is learnt : not of priuate vsurpation, but
 publique tradition : a thing brought to thee, not
 brought forth , by thee ; wherein thou art not
 to be the author , but the keeper ; not the institutor,
 but a scholler not leadinge but followinge.

Sir Hart &
 Reynolds.

Soe as by *Timothee* the whole Church being
 vnderstood as the same author saith, or especially
 the whole body of Pastors it followeth that the
 Church createth not anie new articles of faith, but
 teacheth onely that which she hath learned of
 the Prophets and Apostles.

6. From which followeth ; that other thing,
 which I meāt to tell the Knight for his learning,
 which also I touched before in a word , to wit,
 that when points of doctrine before in contro-
 uersy and vndefined, come to bee defined by the
 Church, the doctrine is not therefore new, be-
 cause it is *de fide*, or matter of faith now, which
 it was not before, as he most falsely and fondly
 supposeth for an vndoubted truth ; and vpon
 this his owne idle fancy , buildeth many goodly
 arguments, like soe many castles in the ayre.
 For out of this hee thinketh it to follow that we
 vary in our doctrine ; that because forsooth the-

Cont. p. 34

Chap. I. re be many things now de fide, which were not before, and whereof *Doctors* did dispute, which seing we may not now doubt of, therefore the *faith* is in his iudgment altered. But this sheweth nothing but the poorenes of his iudgmēt. For by this he might proue, that the sunne as it riseth higher and higher, and by spreading his beames giueth light in some places att noone, where it did not in the morning, that therefore it is changed in it selfe: then which what can be more absurd?

Cant. 6. 9 7. And that it is the same of the *Church* and the *Sunne*, appeareth by that place of the *Canticles*. *Qua est ista qua progreditur quasi aurora confurgens, pulchra ut Luna, electa ut sol, terribilis ut castrorum acies ordinata*. Who is she that goeth forward as the morning rising, faire as the moone, chosen as the *Sunne*, terrible as an ordered army of tents? Which words noe man euer doubted to be literally vnderstood of the *Church*. Euen then as the *Sunne* may goe spreading his beames more and more, with out increase or change of it owne light in it selfe, soe may the *Church* goe more and more spreading the beames of her diuine *faith*, with out increase or alteration of the *faith* in it self. And as the *Sunne* beame may shine in a valley or roome of a house, where it did not shine before, soe may the *Church* spread the light of her *faith*, shewing such or such a point to be a diuine *truth*, which before was not soe knowne to bee: or which though it were a diuine truth in it self, yet it was

not foe to vs.

8. For more declaracion whereof, I may yet bring another more scholerly example, which is of the principles of seuerall sciēces, which are to be the premisses in demonstratiue arguments of those sciences: in which principles or premisses, are contained diuers truthes, which may be drawne out of them by many seuerall conclusions, one following of another; these conclusions were truthes in themselves before, though they did not foe appeare vnto mee, till I saw the connexiō they had with the premisses; and how they were contained in them. And by the many seuerall conclusions which are foe drawne, the truth of those principles and premisses, doth more shew it self, but not receiue any increase or chāge in it self thereby. Euen foe we say in the prime principles of our Faith, reuealed immediately to the Prophets and Apostles, and by them deliuered vnto the Church, are contained all truths which any way belonge to our Faith and whereby the Church, hath in succeeding ages destroyed seuerall hāresies as they haue risen, without creating or coyning new faith, or altering the old, but out of the old grounds and premisses drawing those conclusions, which destroy new hāresies, and shew them to be cōtrary to the ancient faith. And in that manner the Church, hath growen and increased in knowledge by degrees, and shall still goe growing and increasing to the end of the world, as sheweth S. Greg. his discourse *Greg. moral.* vpon those worde of Iob. *Qui facit Arcturum & lib. 9. cap 6.*

Chap. I.

Oriana & Hyadas &c. Where he saith thus. *Vr-
gente mundi sine superna scientia proficit & largius
cum tēpore excrescit.* As the world draweth to an
end the heauenly knowledge profiteth, and
with tyme increaseth: Wherein also *she* resem-
bleth our *B. Sauour* her cheife Lord and hea-
uenly Spouse, who though in grace and know-
legde he neuer receiued the least increase from
the first instant of his Conception, yet the Scri-
pture saith after *proficiebat sapientia & atate &
gratia apud Deum & homines.* To wit, because he
shewed it more in his words and actions.

Luc 2. 52.

9. This is farther confirmed by the manner
and practize, which our *Catholique Doctors* and
Fathers euer obserue, in and out of *Councells* in
prouing or defining points of faith, to wit by
hauing recourse to the authority of scripture,
and tradition, beleife, and practize of the *Church*;
in the searching whereof the *holy Church* ioyneth
humane industry with God's holy grace and as-
sistance For when any question or doubt of faith
ariseth, particular *Doctors* seuerally dispute and
write thereof: then if farther neede require it, the
holy Church gathereth together her *Pastors* and
Doctors in a *Council*, to examine and discusse the
matter more fully; as in that *first Council* of the
Apostles, whereof the Scripture saith: *Conuene-
runtque Apostoli & seniores videre de verbo hoc.* The
Apostles ad *Ancients* assembled to consider of this
word. The *Pastors* coming soe together, and ha-
uing the presence of our *Sauour* according to
his promise, and his holy Spirit out of the Pro-
phetical,

Act. 15. 6.

phetical, and Apostolical Scriptures and Traditions, ioyning therewith the authorities and interpretations of holy *Fathers* and *Doctors* out of præcedent tymes, she doth infallibly resolute and determine the matter not as *new* but as *ancient orthodox* and deriued from her Forefathers: making that which was euer in it self a *diuine truth*, soe to appeare vnto vs, that now we may not make farther question thereof.

10. And this being the common doctrine deliuered by our Catholique *Doctour* I thinke it not amisse somewhat farther to confirme and authorize the same by an excellent discourse of that holy and ancient Father *Vincentius Lerinensis*, not reciting his very words, because it would be too long, but onely the substance, which is this. Hauing proued by the word *Depositum* out of *S. Paul*, that a *Pastour*, *Priest*, *Preacher*, or *Doctour* there meant by *Timothee*, must onely deliuer the doctrine which is deposited with him or in his hands, not found out by him, which he hath receiued, not inuented; whereof hee is not to bee *author* or *beginner*, but the *Keeper* or *Guardian*; hee saith that if such a man haue abilityes for it hee may like another *Beseleel* adorne sett out and grace the pretious iewels of diuine faith by expounding more clearely that which before was beleiued more obscurely, that posterity may reioyce at the cleare knowledge of that which *antiquity* did reuerence euen before it came to be soe knowne: that in fine he must soe teach which he hath learned, that though he

deliuer

12 *Certaine points in answear*

Chap. I. deliuer it in a new manner, yet hee deliuer not
 — any new matter. And then asking a question by
 way of obiection, whether *Christia religio* doe not
 receiue any increase or profit; hee answeareth;
 yes verily: but in such manner as it may bee true-
 ly called increase, not change. For increase im-
 porteth an amplification or enlargement of a
 thing in it self. Change importeth a turning of
 one thing into an other. And soe he saith the
vnderstanding, knowledge, and wisedome both of
 euery man in particular, and of the whole Church
 in general, may receiue increase, but soe as to per-
 sist in same doctrine, sense, and iudgment which
 hee declareth by the similitude of a man's body,
 which though it be greater when he comes to
 be a man, then when hee was a chile, yet all the
 parts and limbs are the same, soe as though it
 receiue increase, yet noe change: the same hee
 declareth by another similitude of a graine of
wheate cast into the ground which though it
multiply in the growth, yet it multiplieth onely
 in the same kind of graine. Wherevpon he con-
 cludeth that the Church being a diligēt and wa-
 ry keeper of the doctrines committed to her cu-
 stody doth not adde diminish, or any way
change; doth not cut of what is necessary,
nor adde any thing superfluous, but with all in-
 dustry soe handle all ancient doctrines as if any
 haue not receiued their full shape and per-
 fection, to polish and perfect them, if any be
 thoroughly searched and expressed, to cōsolidate
 and strengthen, thē; if any be cōfirmed and defi-
 ned

one, but in y^e
 thing is also
 other contrarie
 to the
 Calixtus sayd
 p^rincipall place
 in sand a Roma
 a true E^ccl^lia
 to see in y^e Cata-
 logue of Popes.

ned to keepe them : adding withall that the Church hath neuer endeauoured any thing els by her decrees of *Councils*, but onely that which was simply, that is without questioning beleueed before, should after bee more diligently beleueed; that which before was preached more slackly, should after bee preached more earnestly, that which before was more securely reuerenced, should after be much more carefully garnished or adorned : and that the Church being excited by the nouelties of hæretiques hath done noe more but consigned to posterity in writing, that which before she had receiued from her ancestours by tradition onely, and for more cleare vnderstāding thereof many tymes expressed the ancient sense of faith by the propriety of a new appellacion, that is by a new word, then inuented to expresse the ancient beleife.

II. This is the discourse of this *Holy Father*, which I haue sett downe the more fully, in regard it containeth the cleare decision of this whole matter. For out of it together with what hath beene hitherto said it may bee gathered, first that the Church createth not any new articles of faith; but onely that she deliuereth vnto vs those articles of ancient faith which she hath receiued from them by whom she was first plāted and taught that faith. Much lesse doth she deliuer vnto vs any new faith. For though she should haue new distinct reuelations, yet would it not follow that the faith were new soe long as those reue-

Chap. I. reuelations goe on in the same way with the former. For soe wee see that though the *Prophets* in the old Testament had new reuelations successiuelly and after them, and farre beyond them, the *Apostles* in the new yet noe man faith, the faith was new: but cōtrarywise that though the number of *articles* or *points* explicately to be beleeued were heereby increased, yet the faith was still the same. How much more then in our case now wherein wee doe not admitt new reuelations or *articles* but onely explication or collection out of them which were made to the *Apostles* and *Prophets* and by them deliuered vnto vs? Secondly that though the Church encrease in the knowledge of this *diuine faith*, yet this is not any nouelty or newnesse of faith but meerely a maintenance of the old with a kind of *encrease* by way of explicating of that which was inuolued, clearing that which was obscure, defining that which was vndefined, and obliging men to beleeuue more firmly that which *perhaps* they were not before bound to beleeuue soe expressely, and consequently did *perhaps* beleeuue it somewhat more remissely. Thirdly, that that is onely to bee called a new faith, which is cleane of another kind, that is different, or disagreeing from what was taught before; soe as to leaue that which before we beleeued, to passe to another contrary beleife, or which hath noe connexion with that which before wee did beleeuue. For soe throughout this discourse, ad throughout; his whole booke doth

*This answer
to former p^{ts}
of Lynce*

doth this *Holy Father* vnderstand it, making this Chap. i. the difference betweene *encrease* and *change* of faith of which the former *Hee* approueth and the later condemneth.

Fourthly from hence may be gathered a cleare answere to Sir Humphrey Lincolns mayne argument wherevpon his whole booke runneth, to wit, that because we belecue those *points* defined in the *Council* of *Trent de fide* now which before we did not, therefore our *beleefe* is *new* and because he beleeueth not them but onely those which were beleueed *de fide* *anciently* therefore his *beleefe* is *ancient*. This I say is heereby answered, for the *Council* of *Trent* doth but after the manner of other *Councils* declare, define, and propose to bee beleueed expressely what was obscurely and in generall beleueed before the decrees of other *Councils* concerning other *articles* and the *decree* of this *Council* concerning for the most part the two *articles* of the *Catholicque Church* and *forgiuenesse* of *sinnes* vpon which most of the *heresies* of these *tymes* runne. Which two *articles* whosoever did beleue before in general doth now beleue them in particular or as they are explicated with *encrease* indeede of *knowlege* as saith *Vincentius Lerinensis* but without *chāge* of *beleefe*; and whosoever refuseth to beleue the *soe* explicated by the *Church* doth not beleue the *articles* in themselves. For an *article* explicated and not explicated are not two seueral *articles* of *beleefe* but one and the same deliuered in different words: wherevpon

*the Council of Trent
considered
the same
for the
both &c.*

Chap. I. it followeth that he that denieth the explication
 — doth deny the *article* and consequently frame
 vnto himselfe a new beleefe.

12. And that the absurdity of *Sir Humphrey's*
 argument may yet appeare more manifestly I
 add that any *hæretique* that euer was may by
 the very same maner of argument challenge
antiquity to himselfe and accuse vs of nouelty.
 For he may say such a thing was not *de fide* be-
 fore such a *Council* ergo it is new; and that he
 beleeueth onely that which was beleued before
 that *Council* ergo he beleueth the *ancient Faith*.
 Which argumēt if it be good in *Sir Humphrey* is
 good in them and cōsequently he must disallow
 the decrees of all *Councils* as nouelties and approue
 all hæresies for the *ancient beleefe*. Which being
 soe great and manifest an absurdity he will not
 sure for shame admitt and consequently must
 allow of *Vincentin's* his authority and the an-
 sweare out of him, to wit, that *Councils* in defi-
 ning matters of faith doe not coyne a new faith
 but declare, explicate, and define the old. Which
 that *Sir Humphrey* may the better conceiue I
 shall heere in a word vrge him with an example
 of his owne Church thus The Church of England
 admitteth of diuers books of the new testament
 for *canonical* whereof there was doubt for
 three or fower hundred yeares togeather in the
 Church of God, as the *Epistle* to the *Hebre-*
wes, the second *Epistle* of *S. Peter*, the *Ep.* of *S.*
Inde, the *Apocalypse* of *S. Iohn* and some others,
 which were after admitted for *Canonical*. Now

I would

I would know of him whether vpon the ad- Chap. r.

mittance of them there were any *Change of*
faith in the *Church* : or whether euen those
 books haue receiued any *change* in themselues?
 hee cannot say they did : and there by he may
 answere himself, and see plainly that the chan-
 ge which seemeth to be is not in the things to
 be beleeued but in vs that are to beleeuue them
 because vpon such definition or declaration of
 the *Church* we are obliged to beleeuue them
 which it may be we were not before. And this
 may suffice for this matter of *new articles* of be-
 leife which Sir Humphrey would faine father
 vpon vs.

13. Another thing which hee much buildeth
 vpon and whereby he thinketh to preuaile
 against vs in the authority of some particular
Doctors or Schoolemen of the *Church* differing
 among themselves in some points not defined
 by the *Church* at such tyme as they did dispute
 thereof though afterwards they were. But any
 man of iudgment will presently see that this is
 but to delude the simpler sort of people of his
 owne side whom he thinketh to make beleeuue
 any thing. For who doth not know that *Catholiques*
 binde themselves onely to defend the
Catholique faith which neyther doth nor can
 depend vpon the iudgment of any one priuate
 Doctor how learned soeuer, for neyther is any
 thinge counted *faith* till it be taught by the au-
 thority of the *Catholique church* or common co-
 sent of *Doctors* ; for soe saith *Vincentius Lerinensis*

*The Canonist
 hath been re-
 ceived by the
 Church of
 England.*

*Then this is
 a speciall
 mark of Rome
 Church.*

Vine. Lerin.

*cap. 4. See Biffon
 page 447.*

express

Chap. I.

Vinc. Lerin.
cap. 39.

expressely that wee are to belecue without doubt not what one or two *Maisters* teach but what all with common consent hold, write, and teach plainly, frequently, and perseuerantly. And this, as he saith els where. *Non in omnibus diuina legis questiunculis sed quidem certe prapipue in fidei regula.* Not in all small questiōs of the diuine Law, but cheifely in the rule of faith. Which Sir *Humphrey* cannot be ignorant of, but onely that he listeth still to be limping, and wilfully dissembling the truth. For if he had taken notice of this, he would haue had lesse to say, though he say not much euen now with all the dissembling he can deuise.

14. Neyther will it serue his turne to say that we vrge him and his Ministers out of their owne authors, and why may not he doe the like to vs, for the reason is cleane different. They haue noe publique authority which can define what is *Faith* and what not but that is left not onely to euery priuate *Doctour* or Minister, but to euery priuate Lay man and Woman. And though it be true that it is noe conuincing prooffe to vrge one particular *Protestant Doctour's* authority against another, there being not two among them of one opinion wholly, much lesse one bound to answere for the other; Yet we are faine and may with good reason vse it because they haue noe certaine rule of *Faith*, wherewith we may vrge them. Authority

See Breviary.

97. 98 &c.

Scriptura Regata credendi certissima Intelligitur. Bellar.
De Verbo Dei lib. 1. c. 2.

of

See tractate for a supple p. 63.

See Via Media p. 76 & 73

Canon Ecclesiast. Law. 139. for authentic
to Sir Humphrey. 19

of Church they haue none. Scripture they haue indeede, but soe mangled, corrupted, peruered by translation, and misinterpreted according to their owne fancies; that as they haue it, it is as good as nothing. Traditions they haue none. Councils they haue not any among themselves; nor will stand to ours. Consent of Fathers or Schoolemen they care not for. Consent of Doctors they haue not among themselves; nor can haue without an heade; neyther if they had; would any man thinke himself more bound by that, then by consent of Fathers: what then is left but to vrge them with the authority of such as they acknowledge for their brethren. *Contrad*

*See your interpretation
Via Media p. 68
The Abbat against B
shop. page 107.*

*The king's Chelley
for the same con
sent of Fathers &
I must challenge
See Harmonie
of Confessions.
Uniforme Confessio
en Articles*

But with vs the case is farre different; for we haue diuers infallible rules of faith, though all with some reference to one principal rule. As Scripture in the plaine and literal sense which is out of controuersy; tradition or common beleefe and practize of the whole Church; Councils either general or particular confirmed by the See Apostolique; the authority of that Holy See it self defining ex cathedra, though without either generall or particular Council; the common and ynniforme Consent of ancient Fathers, or moderne Doctours and Schoolemen deliuering any thing vnto vs as Matter of Faith.

*See Vincent. Spin
in Via Media p. 7
The litteall sense
Images of prayer
in humilitie
See the book
you all of this
other maine the
same.*

15. All these six rules of faith we acknowledge; wherewith let this Knight or any Protestant in the world vrge vs, we flinch

*See Biedt. p. 61.
When the Pope
made the de
the de in
Roke for a
Faketh: Vigil*

He is there for him to make good his paradoxes or rather his most absurd herelies out of our owne Cardinals, Bishops, Doctors, Scholemen &c. whom he putteth all in the plural number as if the number were to bee very great, Whereas God knoweth they come very poore and single as shall appeare, and some bee Cardinals of his owne creating only, as I shall after shew but this hee doth for credit of his cause though it bee with losse of his owne.

16. And all this which heere I say is to bee vnderstood supposing that indeede he cite Catholique authors and cite them truely, as heere hee promifeth, which promise for as much as concerneth true citing how hee performeth I shall afterwards make manifest, heere onely I shall adde a word concerning his authors, who he promifeth vs shal bee *Catholiques*: Whereas indeede for the most part they are either knowne Hæretiques or some such men, as though with much adoe they may passe for Catholiques, as Erasmus, Cornelius Agrippa, Cassander, and the like, yet they gaue themselves soe much liberty in their writings as they came to bee nored for it, and their works forbidden. Of which I will not therefore make any account as noe other Catholique doth. But when I come to such authorities as there be many in this booke I meane to make noe other answere but that the author is condemned, or booke

(400) at least
ys Catalogue of
Books Philib.

x

λ

Chap. I. forbidden in the *index librorum prohibitorum*: the
 table of forbidden bookes; Wherein I cannot
 but note Sir *Humphrey*'s ill fauoured and disho-
 nest dealing in pretending to cite only our
 owne *Doctors* and *Schoolemen*, and yet after-
 wards obtruding such as he knoweth to bee
 subiect to soe mayne exception and soe to bee
 by vs disauowed and reiected as incompetent
 Iudges or witnesses. 17. But there is noe other to bee expected at
 such a man's hands and therefore I will ney-
 ther looke for better nor say more of it but by
 this occasion adde a word or two concerning
 the *Index expurgatorius* which soe much trou-
 bleth the consciences of these men; Which
 being rightly vnderstood noe man of reason
 and iudgment can be offended with it. For it
 is nothing but a continuance of the same care
 which hath beene euer obserued in the
 Church of God for preserving of the Ca-
 tholique fayth and integrity of life from
 the corruption of *Hæretiques*, and other
 wicked men, who by bookes bring great
 preiudice both to *Faith* and manners, vnlesse
 special care be vsed for praeventing thereof. Of
 the necessity and iustnes of which course the-
 re be whole books written by diuers learned
Catholique Doctors, neyther can any body dislike
 thereof, but onely *Hæretiques*; who indeede
 find themselves mightily aggriued therewith
 as being by this course depriued of a chiefe
 meanes of spreading their wicked doctrine by
 books;

books; though indeede they haue noe more
cause to complaine then *Necromancers, Iudiciary*
Astrologers, Southsayers, Witches, Magicians, and
euen bad *Catholiques* who publish, naughty and
lasciuious books; for this care of the Church
doth extend to all whatsoeuer may be offen-
siue or hurtfull eyther to faith or good man-
ners.

18. But because Sir Humphrey will needs haue
it that the *bible* is also forbidden and the *Fa-
ther's writings* appointed to bee corrected and
rased. I answere that for the *Bible* indeede
it is not permitted in the vulgar language to
euery body without any regard or distinction
of persons, as it neuer was nor ought to bee, as
is well proued by authority of *Fathers* and rea-
son in the p̄face of the *Rhemes testament*. But
yet it is not soe forbidden, but that it is in the
Bishop's power to grant leaue, if vpon conferen-
ce with the *Parish-Priest* or *Confessor* of the par-
ty that desireth leaue; hee find him to bee such
an one, as may not incurre danger of faith, but
be like to increase in vertue and deuotion by
reading thereof. Which with any reasonable
man may bee counted sufficient liberty. As for
the *Fathers* it is most grossely false which the
Knight after the ordinary ministerial tune
stands canting, that wee blot out and raze
them at our pleasure. For though for soe-
much as concerneth the late *Catholique au-
thors* of this last age, (for this our *index*
of which is all the difficulty beginneth

*It was permitted
to be read by
all ages &c. &c.
in my time & all
ages.*

23
*See Whitaker
p. 73.*

Chap. I. forbidden in the *index librorum prohibitorum*: the
 table of forbidden bookes. Wherein I cannot
 but note Sir *Humphrey's* ill fauoured and disho-
 nest dealing in pretending to cite only our
 owne *Doctors* and *Schoolemen*, and yet after-
 wards obtruding such as he knoweth to bee
 subiect to ſoe mayne exception and ſoe to bee
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 Iudges or witnesses.

17. But there is noe other to bee expected at
 ſuch a man's hands and therefore I will ney-
 ther looke for better nor ſay more of it but by
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 the *Index expurgatorius* which ſoe much trou-
 bleth the conſciences of theſe men; Which
 being rightly vnderſtood noe man of reaſon
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 is nothing but a continuance of the ſame care
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 Church of God for preſeruing of the Ca-
 tholique fayth and integrity of life from
 the corruption of Hæretiques, and other
 wicked men, who by bookes bring great
 preiudice both to Faith and manners, vnleſſe
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 the neceſſity and iuſtneſſe of which courſe the-
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Catholique Doctors, neyther can any body diſlike
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 find themſelues mightily aggreiued therewith
 as being by this courſe depriued of a chiefe
 meanes of ſpreading their wicked doctrine by
 books;

books; though indeede they haue noe more
cause to complaine then *Necromancers, Iudiciary*
Astrologers, Southsayers, Witches, Magicians, and
euen bad *Catholiques* who publish, naughty and
lasciuious books; for this care of the Church
doth extend to all whatsoeuer may be offen-
siue or hurtfull eyther to faith or good man-
ners.

18. But because Sir *Humphrey* will needs haue
it that the *bible* is also forbidden and the *Fa-
ther's writings* appointed to bee corrected and
rased. I answere that for the *Bible* indeede
it is not permitted in the vulgar language to
euery body without any regard or distinction
of persons, as it neuer was nor ought to bee, as
is well proued by authority of *Fathers* and rea-
son in the p̄face of the *Rhemes testament*. But
yet it is not soe forbidden, but that it is in the
Bishop's power to grant leaue, if vpon conferen-
ce with the *Parish-Priest* or *Confessor* of the par-
ty that desireth leaue; hee find him to bee such
an one, as may not incurre danger of faith, but
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man may bee counted sufficient liberty. As for
the *Fathers* it is most grossely false which the
Knight after the ordinary ministerial tune
stands canting, that wee blot out and raze
them at our pleasure. For though for soe-
much as concerneth the late *Catholique au-
thors* of this last age, (for this our index
of which is all the difficulty beginneth

*It was permitted
to be read by
any one of the
parish in all
ages.*

*See Whitby
f. 73.*

Chap. 1. but from the yeare 1515.) whatsoeuer needeth
 correction is to be mended or blotted out, yet
 for others going before that tyme it is expressly
 said that nothing may bee changed, vnlesse
 some manifest error through the fraud of hære-
 tiques or carelesnesse of the Printer be crept in
 but that if any thing worth nothing occurre the
 new editions of the same author by some notes
 in the margent or at the later end the author's
 mind may be explained; or the hard place, by
 comparing other passages of the same author,
 be made more cleare. Now is heer any thing
 that derogateth from the dignity and authority
 of antiquity? What is it then that these men
 would haue? what is it they can carpe at? no-
 thing but that they themselues are stunge in
 that, heereby they are kept either from publi-
 shing their owne wicked works, or corrupting
 the *Fathers* at their pleasure: and to wipe away
 this blemish from themselues they would lay it
 vpon vs. And by this that is heere said of this
 matter may be answered noe little part of Sir
Humphrey's booke, whereof one whole chapter
 is of this matter, beside other bitter inuectiues
 vpon other occasions to fill his paper: though
 there also I shall haue occasion to say somewhat
 more heereof.

19. The last thing which heere I meane
 to speake of is a certaine distinction of ex-
 plicite and implicite faith wich the Knight and his
 Ministers cry out against and are pleased some-
 tymes to make themselues merry withall
 as if

as if they would laugh it out: but it is too well Chap. 7.
 and solidly grounded to be blowne away with
 the breath of any such Ministerial Knight as he
 is. I will therefore only declare it in a word
 that the Reader may see whether the distin-
 ction, or the Knight bee more worthy to be
 laughed at. The words *explicite* and *implicite*
 are drawne from the Latine and they signi-
 fie as much as *foulded*, and *unfoulded*, or *wrap-*
ped vpp and *layd open*. And *explicite* faith signi-
 fyeth a beleefe directly and expressely beleeuing
 a particular point of faith in it self not as it is
 inuolued or wrapped vpp in an other; *impli-*
cite faith is the beleefe of any point of faith,
 not in it self but in some other general prin-
 ciple wherein it lyeth inuolued, or as it we-
 re wrapped vpp; as *Catholiques* beleeue in
 many thing as the Church beleeueth though
 they doe not know what the Church holdeth
 particularly in this or that point. Now all
Catholiques being bound to the beleefe of the
Catholique faith wholly and entirely vnder
 paine of damnation, as faith Saint Athana-
 sius in his *Crede*; and all not being able to
 know what is taught in euery particular,
 there must be some meanes whereby to be-
 lieue all, and this by an *implicite* faith inclu-
 ding in it self a promptnes or readines of the
 vnderstanding and Will to obey and rely vpon
 the authority of the holy Church; wherein
 noe *Catholique* that beleeueth any one point
 can

See Faith his
 in Appell p. 57

Viā dūm pag
 472 474 vpl

The Merchant
 of Placentia & of
 Coler's faith.
 The Pope's
 vnderstanding
 See Moulton &
 Tradition p
 67. vpl.

See Rhetoric of
 phia. p. 42
 & 41/10/10

Chap. I. can haue much difficulty, ſeeing the reaſon why he beleeueth that one *point* is the *authority* of God declared vnto vs by the mouth of the *neuer erring Church*.

20. Neither is this *implicite faith* for the ignorant alone as the *Knight faith* but it is for all both learned and vnlearned; for there is noe man ſoe learned but may be ignorant of ſome one point or other; or at leaſt in matters not yet defined, he muſt haue that indifferency and readines of Will and iudgment to beleue as the *Church* ſhall teach. True it is the vnlearned know leſſe of particular points though all be bound to the *exprefſe* or *explicite* knowledge of ſome *articles* as of the *Apoſtles Creede*, of the *Commaundements* of God and the *Church*, *Sacrifice* of the *Maſſe*, of ſome *Sacraments*, and euery one of ſoe much as perteyneth both to the common obligation of *Chriſtian Dewty* and of his owne particular ſtate and vocation. For the reſt it is not neceſſary for any one in particular to know all, but it ſufficeth that he haue a minde ſoe prepared that when he ſhall vnderſtand more to be needfull he be ready to embrace it, Which a man would thinke were but reaſon. And for this diſpoſition and preparation of minde wherein the eſſence of *implicite faith* conſiſteth it is alike both in the learned and vnlearned. The want whereof in

Proteſtants

Protestants is the very reason why they haue Chap. f.
 noe true faith at all euen in the beleefe of
 those mysteries which they belecue : for by
 this it plainly appeareth, that euen in those
 things which they belecue they haue noe re-
 guard to any authority by which they are
 propounded vnto them, but onely because
 they thinke good themselues and although
 they should belecue all things which Catho-
 liques belecue but not for the reason which
 they belecue but because they please themsel-
 ues yet were not this faith, and soe it is
 much better to belecue a few things expressly
 with a resolution to belecue whatsoever els
 shalbe propounded by the Catholique Church,
 then to belecue a great many more with out
 this minde. For that former is *diuine faith*,
 this later onely *humane selfe opinion* and iudg-
 ment.

21. Neither is there any cause why this
 Knight should soe cry out against implicite
 faith obtruded (as he saith) vpon the igno-
 rant ; for it is not obtruded vpon any man,
 but rather we desire with Saint Paul that
 all may bee replenished which the Knowledge
 of God and beauenly things : but euery bo-
 dy knoweth that all men are not of ca-
 pacity and vnderstanding alike. And for
 such as are not able to attaine higher,
 wee say it is sufficient for them to know
 somme few things, and for the rest

to

*They haue no
 authority
 by Scripture
 in his Vigil. He
 a Protestat being
 is better than a
 Papist being
 because it is no
 of his faith
 he
 cannot be say
 to haue faith
 can he do the no
 thing the 5th
 of King James
 for the Church*

Chap. r. to beleue as others in the *Catholique Church* beleue. Doth not S. Paul speake, *Wisedome among the perfect* that is, teach them the greater and higher mysteries of *faith*, and yet to others hee giues onely *milke*, that is, the more easy Mysteries of *faith*, not meate, for (saith he) *You were not yet able*. Were it not pretty if euery simple man should onely beleue soe much as his owne vnderstanding reacheth vnto and for that which it cannot reach to deny it? were not this a notable point of pride? and yet this is that which the *Knight* would haue euery man to doe, and derideth vs *Catholiques* because we will not haue Men soe to doe but with *humility* to beleue what they doe, not vnderstand soe long as they haue sufficient ground to beleue it, which neuer wanteth in the *Catholique Church* and out of it is euer wanting. By this any man may see whether this distinction of *explicite* and *implicite faith* doe not stand with very great reason and consequently whether the *Knight* who laugheth thereat doe not shew himself most worthy of laughter?

22. Especially if wee adde withall that it is not soe much this *implicite faith* that hee speaketh against as *diuine faith* in generall: for: that he counteth *implicite faith* when a man is bound by a blind kind of Obedience as he calleth it to submit his iudgment to the *Catholique Church*: which is the true pro-

property of *diuine faith*: and that is it which he Chap. I.
countes *simplicity* and calleth it *implicite faith* to
beleue that whereof we vnderstand not the
reason but heerein he destroyeth the very nature
of *faith* expressely contradicting S. Paul's defini-
tion hereof, which is this: *Faith is the substance of* Hebr II. I.
things to bee hoped for an argument of things not ap-
pearing: and S. Aug plainly faith: that is faith to
beleue that which thou dost not see and S. Greg. Greg. ho. 36.
addeth: that faith hath noe meritt where humane in Euang.
reason giueth experiēce. Soe as for a man to speake
against this kind of *implicite* is plaine infidelity
and therefore I shall say noe more of it but one-
ly, supposing it as a most certaine and commonly
receiued principle of the *Fathers* and point of
absolutely necessary Christian humility for a
man soe to submit his iudgment in what hee
vnderstandeth not, I shall conclude with a word
of Vincent. *Lerinensis* wishing such men as haue
suffered themselues out of præsumption to bee
carried away with some nouell opinions out of
the *Catholique Church* to returne therevnto by
this humility of *implicite faith* in these words.
Dediscant bene quod didicerunt non bene, & ex toto cap. 25.
ecclesia dogmate quod intellectu capi potest, capiant;
quod non potest, credant. Let them vnlearn well
that which they haue learnt not well, and out
of the whole doctrine of the Church Lett them
cōceiue what can bee conceiued; what cannot
lett them beleue. Which authority alone is
sufficient to warrant our distinction of *explici-*
te and *implicite faith* against all Sir Humphrey's
scornefull

30 *The Church of Rome not bitter*

Chap. 2. scornefull laughter. And soe hauing noted
 thus much in this place by occasion of his
 præambles I come now to the examination
 of his sections,

~~~~~

*Whether the Church of Rome bee  
 with out cause bitter against  
 the reformed Charches, as  
 the knight affirmeth.*

## C H A P T E R II.

I. **T**He Knight's first section is to proue, that  
 the Church of Rome is without cause  
 bitter against the reformed Churches: That she is  
 bitter, he proueth, because wee stile him and  
 his not onely by the common name of *Hæreti-*  
*ques*, but also by other special reproachfull  
 epithites pertayning to the seuerall Sects of  
*Zuinglius*, *Luther*, *Caluin* &c. Secondly be-  
 cause we accurse and excommunicate them,  
 and will not let them liue with vs, whereas wee  
 admitt Iewes and Infidels. That all this is  
 without cause he proueth, first by an authority  
 of *Theodore*, which speakes of a contention  
 betweene two factions in the Church of *Antioch*,  
 and the reason to allay it, because (saith *Theo-*  
*dore*) both parts make one and the same con-  
 fession

*See Jewels answ.  
 Harbinger's Answ.  
 p. 472  
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fession of their faith, for both maintaine the Chap. 2.  
 Creede of the Nicene Councel. Secondly by the  
 authority of Bellarmine, whom hee maketh to  
 say, that the Apostles neuer propounded as common  
 articles of faith, other things then the articles of the  
 Apostles Creede, the ten commandements, and some  
 few of the Sacraments: because these things are simply  
 necessary and profitable for all men, the rest are such  
 as a man may bee saued without them. Thirdly he  
 maketh it an vdeniable truth that the refo-  
 med Church and the Romane are two Sisters;  
 and that the Romane Church fayling, and beco-  
 ming an Harlott: it was well done of his  
 Church to seperate her self, least she might bee  
 partaker of her plagues. And soe goeth on in-  
 ueighing bitterly against the Romane Church  
 to the very end of the Section, whereof this  
 is the whole substance, which I haue brought  
 into this methode the better to answere  
 it.

2. That wee Catholiques stile the Knight  
 and his Reformers by the common name of  
 Heretiques wee deny not: that some par-  
 ticular Catholique authors stile some of them  
 that is the Zuinglians, Lutherans, and others  
 by other reproachfull names wee also deny  
 not. But why this Knight should com-  
 plaine, as if he were iniured in all the se-  
 uerall names, that are giuen to the seue-  
 rall sects of Heretiques, I see not; vn-  
 lesse it soe bee that hee be of all their  
 seuerall religions; which yet I see not  
 how

See under Book  
 pag. 41  
 See Catholique  
 Heretiques  
 See Swift Epist  
 after pag. 472



## 32 The Church of Rome not bitter

Chap. 2. how hee can bee they being soe many and soe contrary among them selues. But be he of one or other or more, and lett him but goe into Germany and pröfesse himself a *Caluinist*, or a *Zuinglian*, hee shall finde soe good entertaynement and such gentle termes at the *Lutheran's* hands, as I dare boldly say, he will neuer complaine more of the bitternes of *Catholiques* against him and his Bretheren.

*X*  
*This word by the*  
*Definition is given*  
*by Romanists.*  
*X*

For the word (*Hæretique*) which is the worst of all other, as contayning all in it self, he cannot but know that it hath euer gone with such, as haue held new particular doctrines, different from the common doctrine of the *Catholique Church*; and therefore the word according to the etymology is noe word of contumely, but a word signifying the nature of the thing; and it is onely growne by custome to bee contumelious: because the thing it self, to wit, *hæresie*, is the most detestable thing in the world. If then the thing or crime of *hæresie* pertaine to à man, and that hee be notoriously guilty thereof, I see not what great bitternes it is to giue him the name of *Hæretique*. If I would I could vrge his bitternes much more in the same kind and in this very section; as for example, where hee calleth the *Catholique Church an harlott the whore of Babylon*, the *Pope Anti-Christ*, *Catholiques Idolaters* and a great deale more: But I lett all that passe, making onely this answere that wee doe nothing in this matter of names which seemeth to him soe great

great a point of bitterness but what we can Chap. 1.  
warrant by very good authority and example ———  
even of scripture. S. Paul called that enemy *Act. 13. 11.*  
of faith Elymas the Magician, Sonne of the Di- *2. Cor. 11. 15*  
uell, Enemy of all iustice; and false Apostles in  
general, that is Heretiques, he calleth the Mini-  
sters of Sathan. In an other place; he calleth *Philip. 3. 2.*  
Heretiques by the name of Doggs. S. Iohn cal- *1. Io. 2. 18.*  
leth them Antichrists. S. Iude is most vehemēt *Ep. Iud.*  
against them, giuing them many bitter epithe-  
tes and comparing them to Cain, to Balaam, to  
Core. Our Saviour himself said of one of his  
Disciples; that hee was a Diuell, which hee *Iohn. 6. 71*  
meant of Iudas, who is ordinarily and worthily  
ranked among Heretiques. Which considered;  
Sir Humphrey you should neuer haue stood  
complayning of the word: but freed your selfe  
of the matter, and all had beene well.

3. For that other point of bitterness, that  
wee accurse and excommunicate you, and  
spare Iewes and Infidells, accusing vs therein  
of great cruelty and bitterness; You should haue  
remembred S. Paul's authority and example.  
Doth not he excommunicate the incestuous  
Corinthian, and deliuer him to the Diuel, and  
yet spare Iewes and Infidels? He doth; and  
giues the reason why he spareth them, to wit,  
because he hath noe authority ouer them. *Quid*  
*mibi de iis qui foris sunt iudicare?* what haue I to  
doe to iudge those that are without? that is,  
out of my iurisdiction? but because you Sir  
Humphrey shall not likewise say, that by priui-  
ledge

*See Coartheing  
p. 619. op.*

*1. Cor. 5. 12.*



### 34 *The Church of Rome not bitter*

Chap. 2.

1. *Timoth.*  
1. 20.

ledge of your *hæresie*; you likewise exempt your selfe, you may remember how *S. Paul* in another place, deliuereth *Alexander* and *Hymæcræus*, *Hæretiques*, to *Satan*. Which yet you cannot call bitterness, but iust severity; vnlesse you will also take vpon you to condemne *S. Paul* of cruelty and bitterness, which I presume you will not. If then you and your fellow Ministers bee *Hæretiques*, as they were, why should you deny to vndergoe the same Doome? Cleare your self of the *hæresie*, but complaine not of the curse and excommunication? it is and hath euer beene the iust censure of the Church against *Hæretiques*, *Schismatiques*, and all enormous and contumacious sinners? wee must not alter *Lawes* for you Sir *Humphrey*, though you alter *faith* at your pleasure.

4. Now then lett vs see whether there bee cause for the severity, which the *Catholique Church* doth vse, by calling our Reformers *Hæretiques*. and denouncing them subiect to *Anathema*. Sir *Humphrey's* first reason to the contrary is, out of *Theodore's* history; but that maketh nothing for him, but rather quite contrary; and withall giueth a tast in the very beginning, how truly and conformably to their minds he alleadgeth authors. *Theodore* speaketh of a schisme, diuision, or dissension which long troubled the Church of Antioch, about their *Bishop*; some taking one to bee their lawfull *Bishop*, and communicating onely with him; and such as held with him; Others in like sort with the other: Which

*Shew wherein*

*the English*

*p. 85.*

*Traluthope pag.*

*617. 618. 619.*

*entil. 620. p. 37.*

*Traluth. 2. 103.*

*h. 103.*

Which contention dured not onely during one Bishop's life, but more each side choosing a new one, in place of their Bishop deceased; his words are these, speaking of some Bishops, who gathering together said that the Churches, were to be brought to concord. Nam constabat &c. For it was plaine, that they were not onely impugned by the fauourers of contrary doctrine, but also that they were pulled insunder by mutual dissention among themselves. For at Antioch the body of the Church which followed sound Doctrine, was diuided into two parts; for all, who standing for the excellent man Eustathius had separated themselves, did perpetually make their meeting a part: and they which stood for that admirable man Meletius, separated from the Arian faction, did celebrate the holy Mysteries in Palaea: (Soe the place was called) and yet was the confession of faith of both one and other the same. For both companies did defend the doctrine of faith, taught in the Councel of Nice, the contention being onely of an other matter, and out of the loue which they did beare to their Bishops neither could the death of the one take away the discord. These and Theodoret's owne words, which are inough to shew the case to be cleane different: there the contention was not for matter of faith or doctrine, heere it is; there the Catholiques of both sides though at variance among themselves for other matters, yet in regard of faith they would haue nothing to doe with Arrians. Soe it is now with

Lib. 3. cap. 4



### 34 *The Church of Rome not bitter*

Chap. 2.

1. *Timoth.*

1. 20.

ledge of your *heresie* you likewise exempt your selfe, you may remember how *S. Paul* in another place, deliuereth *Alexander* and *Hymecraus*, *Haretiques*, to *Satan*. Which yet you cannot call bitterness, but iust seuerity; vnlesse you will also take vpon you to condemne *S. Paul* of cruelty and bitterness, which I presume you will not. If then you and your fellow Ministers bee *Haretiques*, as they were, why should you deny to vndergoe the same Doome? Cleare your self of the *heresie*, but complaine not of the curse and excommunication? it is and hath euer beene the iust censure of the Church against *Haretiques*, *Schismatiques*, and all enormous and contumacious sinners? wee must not alter *Lawes* for you Sir *Humphrey*, though you alter *faith* at your pleasure.

4. Now then lett vs see whether there bee cause for the seuerity, which the *Catholique Church* doth vse, by calling our Reformers *Haretiques*, and denouncing them subiect to *Anathema*. Sir *Humphrey's* first reason to the contrary is, out of *Theodore's* history; but that maketh nothing for him, but rather quite contrary; and withall giueth a tast in the very beginning, how truely and conformably to their minds he alleadgeth authors. *Theodore* speaketh of a schisme, diuision, or dissension which long troubled the Church of Antioch, about their *Bishop*; some taking one to bee their lawfull *Bishop*, and communicating onely with him; and such as held with him; Others in like sort with the other:

Which

*Shew wherein*

*the English*

*p. 85.*

*valent hope*

*17. 618*

*entil. 37*

*rahenh. 219*

*h. 103.*

Which contention dured not onely during one Bishop's life, but more each side choosing a new one, in place of their Bishop deceased; his words are these, speaking of some Bishops, who gathering together said that the Churches, were to be brought to concord. Nam constat &c. For it was plaine, that they were not onely impugned by the fauourers of contrary doctrine, but also that they were pulled insunder by mutual dissention among themselves. For at Antioch the body of the Church which followed sound Doctrine, was diuided into two parts; for all, who standing for the excellent man Eustathius had separated themselves, did perpetually make their meeting a part: and they which stood for that admirable man Meletius, separated from the Arian faction, did celebrate the holy Mysteries in Palaea: (Soe the place was called) and yet was the confession of faith of both one and other the same. For both companies did defend the doctrine of faith, taught in the Council of Nice, the contention being onely of an other matter, and out of the loue which they did beare to their Bishops neither could the death of the one take away the discord. These and Theodoret's owne words, which are inough to shew the ease to be cleane different: there the contention was not for matter of faith or doctrine, heere it is; there the Catholiques of both sides though at variance among themselves for other matters, yet in regard of faith they would haue nothing to doe with Arrians. Soe it is now with



## 36 *The Church of Rome not bitter*

Chap. 2. vs *Catholiques*, though there may be contentions for other matters as for *Superiority*, extent of *iurisdiction*, *priviledges*, *exemptions*, or the like, yet all ioyntly detest all *hareticall doctrine*. There indeede both sides embraced the *Nicene Creede*, which was the onely point in controuersy at that tyme, which now our *Reformers* professe to beleue: but they differ in the profession of *faith* of the *Council of Trent*; whereof the reason is the same now, as it was then of the *Creede* of *Nice*. For that was against the *heresies* of those tymes, and this against the *heresies* of these. If then the *knights* find *Catholiques* disagreeing among themselves about other matters, yet agreeing in the profession of *faith* of the *Council of Trent*; he may alleadge this authority of *Theodore*, to allay the cōtention. But for the matter betweene him and vs, it is wholly impertinent, and out of season; and a wrong to *Theodore* himself to haue his authority alleadged, for perswading of concord with *Haretiques*, without their renouncing of their *heresies*.

5. But a man may well haue patience to see this author's meaning abused, when hee shall see both *Bellarmines* meaning abused, and his words corrupted, as I shall now shew. His words out of himselfe are these. It is to bee noted first, that in the *Christian Doctrine*, as well of *faith* as manners, there bee some things simply necessary to *Saluation* for all men; as the knowledge of the articles of the *Aposfiles Creede*, the ten *Commandments*, and some *Sacraments*. Other things are not soe necessary,

Lib. 4. de  
verb. Dei.  
cap. 11.

sary, as that without the explicate knowledge, beleefe and profession of them, a man may not bee saued; soe hee haue a ready will to receiue and beleue the, when they shalbee lausfully propounded vnto him by the Church. Thus Bellarmine in one place, and in another a little after againe hee saith. Note secondly, that the Apostles did preach to all, those things which were necessary for all; but of other things, not all to all; but some to all, and some onely to Prelats, Bishops, and Priests. Soe Bellarmine. By which any man may see, how falsely and cunningly the knights hath dealt in citing this authority: For I would know of him, where Bellarmine saith, that the Apostles neuer propounded as common articles of faith, other things then the articles of the Apostles Creede, the ten commandments, and some few Sacraments? to begin first with the last word; where doth Bellarmine say some few Sacraments: he saith some Sacraments indeede; but (few) he saith not. Which though it bee not much yet I cannot thinke but Sir Humphrey had a meaning in it, to make Bellarmine symbolize, with him in his paucity of Sacraments. Secondly where, doth Bellarmine say, that the Apostles propounded the ten commandments and some Sacraments, as articles of faith? where finde you that Sir Humphrey? Doe not you make more articles of faith now then euer any man did before? The ten commandments are indeede to bee beleued but yet are they not soe much matter of beleefe, as practize; not soe much pertayning to faith, as to charity towards God and our



## 38 *The Church of Rome not bitter*

Chap. 2. Neighbour and this Bellarmine saw very well, when he said, that *in the Christian doctrine, as well of faith as manners, somethings were necessary to saluation for all men. As the articles of the Apostles' Creede and the ten commandements and some Sacraments.* For the Creede belongeth to faith, the commandements and Sacraments to manners. For Bellarmine speaketh heere, not onely what is necessary for all men to beleeue, but what is necessary for all men to doe, for obtayning of saluation; according to that commission of our Saviour to his Apostles: *Goe teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost, teaching them to obserue whatsoeuer I haue commanded you.*

6. I doe not say, that wee are not to beleeue these things also; for we cannot practise them vnlesse we know them, and some we cannot know otherwise then by faith. The commandements indeede are principles of reason, drawne euen from the very light of nature though taught by diuine authority; but the Sacraments are taught onely by faith, yet soe as they are ordayned principally for practise, noe lesse then the Commaundements, and therefore not articles of *faith*, but sufficiently containd in the article of the *Catholique Church*, for without Sacraments there can bee noe Church. Thirdly where doth Bellarmine say, that *the Apostles neuer pr. pounded for common articles of faith other then the things mentioned?* I doe not finde it, but rather the contrary: For besides

fides these things which he saith were simply  
 necessary for all, and without which men  
 of discretion were not to bee admitted to  
 Baptisme, he saith that *For those other things,*  
*which were not simply necessary,* that is, with-  
 out the expresse knowledge whercof, they,  
 that is, men of yeares, *might be admitted to Ba-*  
*pisme and saved* the Apostles did preach many  
 other things; some of them to all, to wit, those  
 things which were profitable for all, and some  
 againe onely to some, as to Prelats, Bishop's, and  
 Priests. And heere alsoe Sir Humpbrey yow  
 cunningly ioyne these two things in one;  
 things simply necessary, and profitable, as if  
 both were meant onely of one kind of things:  
 whereas the Cardinal doth distinguish the one  
 from the other. Which though it bee but a  
 lesse matter, yet it sheweth your corrupt min-  
 de that can relate nothing sincerely. Fourthly  
 whereas Bellarmine saith, that *these things by you*  
*named are simply necessary,* he saith with all that  
 there bee other things not soe necessary, as that without  
 the explicite knowledge and profession of them a man  
 may not bee saved, soe hee haue a ready will to receiue  
 and beleue them, when they shalbe lawfully pro-  
 pounded vnto him, by the Church; You were plea-  
 sed to leaue out the word (*explicite*) in the  
 former part of the sentence and with it alsoe  
 to leaue out the whole later part; Bellarmine  
 requiring an *explicite faith of same things,* and an  
*implicite faith of other* that is a readines of will to  
 receiue & beleue the whē they shalbe propou-



Chap. 2. ded by the Church which kind of faith though  
 you like not as being the thing that maketh a  
*Catholique* yet you should haue let it stād among  
*Bellarmines* words, you haue the liberty to con-  
 fute him if you can, but not to put in or out  
 what you list.

7. Besides these four corruptions of *Bellar-  
 mine*, by putting in some words of your owne,  
 and leauing out some of his, I might tax you with  
 corrupting his meaning, for your owne purpo-  
 se. For by saying that *the explicite beleefe of these  
 things is necessary for all*, he doth not meane as you  
 would haue him, that it was free for any man to  
 choose, whether hee will beleue any thing els of those  
 which the *Apostles* preached: for that were most  
 false. Neither is it his meaning, though he say  
 those things be necessary, that therefore they alone  
 are sufficient for all men, and that noe man is bound  
 to know or beleue explicitly also, anything more.  
 For without question those things which the  
*Apostles* taught to *Prælates Bishops* and *Priests*, were  
 to be beleued by thē explicitly. Wherefore the  
 beleife of the *Apostles Creede*, the ten cōmandments,  
 and some few *Sacraments*, is not sufficiēt for your  
 Ministers, who pretend to be *Bishops* and *Priests*;  
 but they are bound to know and beleue more.  
 How then will you make the beleife of those  
 necessary things sufficient, to make cōcord and  
 vnity in faith, seing some men are bound to be-  
 leue, more euē explicitly and all men bound to  
 beleue whatsoever the *Catholique Church* shall  
 propound implicitly and consequently not to  
 deny

deny any thing els soe propounded. For not onely the deniall of those but of whatsoeuer els preached by the *Apostles* or *Church* is enough to make a mā an *Hæretiq.* Thus therefore you haue egregiously abused both *Bellarmines* words and meaning, and consequently not proued your intent; that because you retaine the *Apostles Creede*, which you call the *general cognizance of our faith*, therefore there is noe cause to ranke you with *Hæretiques*. For this *Cognizance* was not sufficient for an *Arrian*, without the explication thereof in the *Nicene Creede*, as may bee gathered out of *Theodore* before cited: and soe may I now say it is not sufficient to distinguish a *Catholique* from a *Lutheran*, *Calvinist*, *Protestant*, or other *Hæretique* of these tymes, without the explication of the *Trent profession of Faith*. For this is now the touchstone to try who beleeueth the *Apostles Creede* in deepe and who in words onely; And this your self must confesse, who terme some Sects *Hæretiques*, and vs *Catholiques*, *Idolaters*, notwithstanding we and they professe the *Apostles Creede* which you call the *cognizance of our faith*.

8. Now to that which you say, that the *Romane Church* and yours are Sisters, and that the *Romane*, playing the harlott, yours went out of her. I answere, that this is soe farre from clearing you from the note of *heresy*, that it doth rather make you more guilty thereof. Your Church indeede cometh out of ours as all *hæretical sects* have euet come out of the *Catholi-*



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Chap. 2. *que Church. For soe saith S. Iohn of Heretiques, ex nobis prodierunt, sed non erant ex nobis; nam si fuissent ex nobis permansissent utique nobiscum, sed*

1. Io. 2. 19. *ut manifesti sint quoniam non sunt omnes ex nobis.*

They went out of vs, but they were not of vs: for if they had beene of vs, they would verily haue staid with vs: but that they may bee manifest that they are not all of vs: And among other marks of Heretiques, S. Iude alsoe recko-

Ep. Iud. 19. *neth this. Hi sunt, qui segregant semetipsos, these are they that separate themselves. S. Paul saith to*

the Ephesians, *that out of themselves some should rise speaking peruerse things, that they might draw Disciples after them. S. Aug. explicateth that place*

Aug. in  
Ps. 30.

*of the Psalme 30 Qui videbant me foras iugerunt a me. They that saw mee fled forth from mee, to bee meant of Haretiques: because when they saw what*

*the Church was, they went. Forth and made here-*

*sies and schismes against it. and euery where vr-*

*geth this, and nothing more then this, against*

*the Donatists, who iustified themselves as you*

*Sir Knight iustify your Church. Much more of this might bee said, but this may serue to shew*

*you not to bee in your right witts, that bragg*

*of that which you ought most to bee ashamed of, and account that to make for you which*

*makes most against you.*

9. For that which you talke of goeing out of Agypt and Babylon, which you would haue men vnderstand the Catholique Church, as if you were commaunded to goe out from her,

Doe but once shew vs that Agypt and Baby-  
lon,

*Babylon is a city  
of Rome. Just  
like a Jew.*

lon, which the Sripture speaketh of, were euer Chap. 2.  
the true Church, and then you may seeme to  
haue said some what for your Churches depar-  
ture from the Romane: Which impudence it  
self cannot deny to haue beene once the true  
Church. You are bold indeede to say that Ba-  
bylon was a true Church, wherewith somety-  
mes the faithfull did communicate, but that  
after it was more depraued, the faithfull are  
commanded to goe out of it. But I may aske  
you where you reade this? what Father, what  
Doctour, what man euer tooke Babylon in  
scripture to be vsed for the name of the true  
Church? S. Peter in one of his Epistles speaketh  
of Rome by the name of Babylon: out of  
which a multitude of Fathers and Doctours  
proue that Saint Peter was at Rome, and now  
you forsooth bring some of them cited by our  
authors to that purpose, to proue that by Ba-  
bylon is vnderstood the true Church. Abusing  
all those Fathers most egregiously, among  
all whom neuer one meant any such matter:  
but onely by Babylon vnderstood the tempo-  
ral state and gouernment of the Cittie of  
Rome, as it was subiect to those Pagan ty-  
rannizing Emperours, which persecuted the  
Church and people of God; wherein it did re-  
semble that other ancient and true Babylon,  
which detayned the Iewes, then the true  
Church and people of God in captiuitie and  
oppression. Which also S. Peter's owne words

*See Morring of  
the Church. p.  
336. c. 10.*

*Sigebertus Doct  
interpret in  
see in my Iudica  
M of purged to  
thoy. ad. 1112  
Sigebertus. &*

*See Die Dm  
p. 588.*



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Chap. 2. doe sufficiently shew, distinguishing most plainly  
nely *Babylon* from the true Church. For he  
1. Pet. 5. 13. saith thus. *Ecclesia quæ est in Babylone coelestis.*

The Church which is in *Babylon coelestis* saluteith you.  
Not that *Babylon* was a true Church as your  
words are Sir *Humphrey*.

10. Now whereas you say, that when she was  
depraued, the faithfull were willed to goe out of her,  
that is, out of her that was once the true Church.  
You are extreamely mistaken. For if you meane  
any true *Babylon* as that Citty of *Chaldeæ*, or that  
other of *Egypt*, or *Babylon* by similitude and like-  
nes, as was *Rome* in tyme of the *Heathē Emperours*  
and as many Interpreters thinke towards the  
end of the world in tyme of *Antichrist* the  
citty or temporal gouernment thereof shall  
againc become, ( of which tyme that of the  
*Apocalypse* is meant, that the faithfull shall fly, for  
auoyding of the cruelty and tyranny of the persecu-  
tours, which shall then bee more cruel then euer,) or if  
by *Babylon* you meane the whole company of  
wicked men, from the beginning to the end of  
the world, as *S. Aug.* taketh it throughout his  
great worke *de ciuit. Dei*, and other *Fathers* and  
*Doctours*, and many interpreters vnderstand that  
place of the *Apocalypse* 18. If I say you meane  
it any of these wayes, as noe man of vnderstan-  
ding euer meant or vnderstood it otherwise,  
then was it neuer any true Church, and soe the  
Children and people of God might well bee  
willed to gett out of it, either locally by motion  
of the body, or spiritually by auoyding the mā-  
ners

ners of the people, not hauing any thing with Chap. 2.  
them in their wicked wayes. But if you meane as  
you expresse your selfe, that by Babylon is vnder-  
stood the true Church, and that it may bee de-  
praued, that is, that the Church of Christ not-  
withstanding all his promises for the perpetuity  
thereof, as That hee would bee with it to the  
worlds end, That it was built vpo a rocke, That  
the Gates of hell should not preuaile against it,  
That he would send the Holy Ghost to bee with it  
for euer, notwithstanding that the Church is his  
kingdome, his inheritance, his mysticall body, his  
Spouse; that notwithstanding all this I say, it  
should faile, it should bee depraued, it should  
bee wiolated, I know not what to say but to  
stopp myne eares against that mouth of blas-  
phemy of yours and heerewith end this lectio,  
the rest thereof being nothing but the bitter  
froth of a distempered stomacke, and vn-  
worthy of answere.

*This was not  
speken of Rom  
but of basill  
Church.*



THE





THE EXAMINATION OF  
Sir Humphrey's second and  
third Section.

CHAPTER III.

I. IN the second Section Sir Humphrey laboureth to proue the *contention betwixt the Churches* ( as he calleth them ) to proceede originally from vs, and this by the confessions of our owne. The third Section is to proue the corruptions both in faith and manners confessed by some of vs, and yet reformation denied by the Pope. Both which are easily answered. First by asking what all this is to his purpose, suppose it were true? Doth this shew his *Church* to haue beene alwayes visible, or ours to haue beene at any tyme not visible. Hee was not to stand vpon matter of contention, who was cause or not cause thereof, or who would haue mended, who not. For the errors in *faith*, which hee seemeth to tax s with-all in his third section: if he can proue them, he saith somewhat indeede; though yet not soe fully to his purpose. For though hee proue vs to haue had some errors it doth not soe presently follow that they

they of his side haue had none ; or that the- Chap. 3.  
 refore their Church hath beene euer visible  
 there is a great deale more required to it then  
 foe. And though he should proue some er-  
 rors to haue beene taught by some particular  
 men , or euen in some Country professing  
 the *Catholique faith* , it doth not follow that  
 the *Catholique Church* hath fayled in faith , or  
 ceased to bee visible.

*if you mean  
 the vniuersal  
 Church it is true*

2. Secondly I answere to his second  
 Section , which is to proue that the conten-  
 tion proceeded from vs , which hee vnder-  
 taketh to proue by our owne confession:  
 that in all this Section , he bringeth but fow-  
 re authorities to wit. *Cassander*, a Canon of  
 his *English Church* out of the praeface to  
*Jewels works* ; *Camden* citing *S. Bede* , *Pleshy*  
*Morney* citing *Michael Casenas*. Of all which  
 onely *S. Bede* is a *Catholique* , and euen ci-  
 ted by the *Protestant Camden* , and onely for  
 a story which he tels of one *Redwalde king* of  
 the *East Saxons* , who being first conuerted  
 to Christianity , and after seduced by his  
 wife had in the same Church , two altars,  
 one for *Christ's* religion , another for the *Di-*  
*uels* out of which this knight frameth to him-  
 self a pretty fancy , being desirous heereby to  
maike men beleieue , that the like happened  
in the *Romane Church* , and that some ado-  
red God onely , others fell to adore Saints  
and images , and the like. Which fond  
conceit what answere can it deserue ?



Chap. 3.

For it is but the bare saying of one that doth not vnderstand what he saith. For otherwise how could he possibly say such a thing of himself without saying when, where, or how that happed, to vs; or euer saying word in prooffe that the case is the same. I might with as much reason out of this story of *Redwalde* say as much of *Sir Humphrey Linde* that hee and his *Protestants* haue built a new Church, a new faith, erected an altar against an altar, &c.

3. But as I was saying of his authors, they are not many as you see, much lesse haue they any part among *Catholiques*. For *Cassander*, *Michael de Casenas*, and *Philip Morney*, are in the *Index of forbidden books*. *Camden* and his *English Canon writers* are *Protestants*; but, which is more strange, not a man of these such as they are, that saith any thing of that which hee pretendeth in the title of his Chapter; but onely *Cassander*; who after the fashion of *Haretiques*, speaketh of the Pompe and pride of the Clergy, and that they will not hearken to the admonitions of some godly men aduising reformation: these godly men he meaneth, such as himself; that is *Haretiques* or next doore to them, though *Sir Humphrey* please often to call him a *Learned Romanist*. Soe that all the cause that euen this man alleageth of the contention is, because the ecclesiastical persons will not yeild themselves to *Haretiques*, and lett them haue the ordering and disposing of all things at their pleasures; therefore they breake away and fall into contention with

*Cassander is in the  
Index of forbidden  
books. Camden and  
his English Canon  
writers are Protestants;  
but, which is more  
strange, not a man  
of these such as they  
are, that saith any  
thing of that which  
hee pretendeth in  
the title of his  
Chapter; but onely  
Cassander; who  
after the fashion of  
Haretiques, speaketh  
of the Pompe and  
pride of the Clergy,  
and that they will  
not hearken to the  
admonitions of  
some godly men  
aduising reformation:  
these godly men  
he meaneth, such  
as himself; that is  
Haretiques or next  
doore to them, though  
Sir Humphrey please  
often to call him a  
Learned Romanist.*

with the Church. What cause doe Clergy men giue of contention? in not submitting themselves to their inferiours, and to men that haue noe authority ouer them: or euen if the counsell of these people were good as it is not and that Clergy men thinke not good to follow it, must they therefore presently fall to schisme and hæresy, tearing and renting the Church. By what Law are Clergy men bound to obey such fellowes? if in a ciuill commonwealth, some great man should dislike the gouernment, eyther because his enemyes haue the managing of matters, or that he thinketh he could doe it better then they, and presuming to giue counsell to the Prince and his counsell, they should not follow it, and that therefore hee should goe from court make head and raise a rebellion in the common wealth; who should bee counted cause of this contention? the Prince and his Counsell or hee? if Sir Hamphrey be iudge, he must say, the Prince and his Counsell, if he will make good his man *Cassander's* discourse.

4. As for *Michael de Casena* whom the Knight also calleth a *learned Friar*; it is true he was a Friar and General of his Order, but for his learning I neuer heard any such commendation of it: but we know why the Knight prayseth him: Well be it soe; but the man being excommunicated and deposed by the Pope, for his disobedience and rebellion, he said that particular man, which was *John* 22.



50 *The Examination of the*

Chap. 3.

Why doe not you  
if you forke  
Bd for he  
willeth again  
Dm be

was an *Apostata*, and an *Heretique*: and therefore noe true Pope. But that he made two such Churches, one of the wicked vnder the Pope, another of the good without any heade as Morney makes him make, and this Knight out of him, I find not in any, good author, but rather that hee allowed of the authority of the *Romane Church*; for he appealed from the Popes sentence to it; as may be seene in Coquus his answere to Morney's mystery of iniquity pag. 205. 10. 2. and in the table verbo Michael de Cæsena. Neither was he euer taxed with any such heresy.

5. His *English Church-Canon* commandeth nothing to be taught as matter of faith, but what is agreable to the *Old and new testament*, and is collected out of the *ancient Fathers* and *Catholique Bishops* but what is that to the purpose? how doth this proues to giue the cause of Contention? hee will say, this proueth his men to giue none. I answere that if all the rest of their *Canons* and proceedings were answearable to the saying of this Canon, there would perhaps bee somewhat lesse to doe. Though it be not any way conformable to the *Scripture and doctrine of fathers* for lay authority to make *Canons* for Clergy men: and therefore the practise shewed in this Canon is contrary to the words. And for the 1. section is answered.

6. The third section is of corruptions both in faith

2. and 3. Section.

*Geoson at that time employed  
in the reformation of doctrine.*

in faith and manners which the Knight saith we Chap: 3.  
confesse, and yet deny to reforme. He proueth  
it out of the Council of Pisa where Alexander  
the 5. promised to attend to the reformation *Concil. Pi-*  
of the Church and out of the Council of Trent *Jan. sess. 20.*  
acknowledging many things amisse in matter  
of indulgences, Masse, &c. To this I answer that  
for matter of manners we willingly acknow-  
ledge reformation to be needfull: and such it  
is that these two Councils speake of, and haue per-  
formed as is to be seene by their Decrees: though  
the former be not of any great authority, And  
for the later, it complaineth indeede with great  
reason of the auarice of such as had the ga-  
thering of moneys giuen in almes by occasion  
of indulgences. Whom the Knight calleth the  
Popes Collectors though the Council speake not  
of the Pope. But he out of his loue to the Pope  
would faine bring him in vpon al such occa-  
sions. This is true: but false it is, which he  
saith: that the Council complaineth of indul-  
gences an article of the Romane faith as his  
words are. For as it reformeth the cor-  
ruption of the officers, soe doth it establish  
the truth of the Doctrine, as appeareth by a par-  
ticular decree thereof which is also acknow-  
ledged and cited els where by this Knight him-  
self whereby hee is conuincd of wilfull cor-  
ruption. The same Council likewise complaineth  
of many things crept in, in the celebration of  
Masse by the fault of the tymes, or carelesnesse  
and wickednesse of men which are farre from

*Concil. Pi-  
Jan. sess. 20.*

*1st Council. Tri-  
sess. 2. p. 19.  
De Indis in M-  
mas touching De-*

*Concil. Tri- +  
dent. sess. 22. Decret-  
de reformat. of the  
Council.*



Chap. 3.

the dignity of soe great a sacrifice. The words of the *Council* are right cited by him in Latine in the margent, perhaps to saue his credit by sincerity soe much promised in his Epistle dedicatory but in the English, which goeth in the text he fouly corrupteth them they are thus in Latine. *Cum multa irrepsisse videantur.* Which in English is this. Seing many things seeme to haue crept in: which the *Knight* translateth thus, there were many errors and corruptions crept in to the Masse: which is a grosse error and corruption in the *Knight* the *Council* speaking onely of abuses which were crept in not of errours in matter of faith. The *Council* likewise seemeth to acknowledge the auarice of *Priests* making such bargaines for the saying of Masse as was not far from *Simony*, or at least filthy lucre. It speaketh of the use of musique where with some wantoness was mixed as alsoe of certaine Masses or candles vsed in certaine number, that number proceeding rather from superstition then true religion this is true soe farre.

7. But that is not true, which the *Knight* saith, that we deny a reformation of these things for to what other end are they recounted there, but to be reformed nay they are not named, but by way of forbidding them, and by way of commanding *Bishops* to reforme such things euen as *delegats* of the see *Apostolique*, where there is neede. Which is soe apparent, that the *Knight* is faine to confesse it after

*E medio tollere si  
into curat, que sit  
caritia, sedolori  
omnis ut sapientia  
vult. (m. Triu.  
an. 9. Sept. 22.*

*Secrec for a  
reformation, but  
yet they are not  
promised.*

it after in these words. Neither did these men Chap. 3.  
 seeke reformation in manners onely, but in  
 the doctrine it selfe. Wherein together with  
 the contradiction of his owne former lye he  
 telleth a new one, to wit in saying that we  
 seeke a reformation in the doctrine whereof  
 he nameth some particular points as *private*  
*Masse*, *Latine seruice* &c. Which is most false  
 for the doctrine, is the same still, and euer  
 was, that though the fruite were greater when  
 the people did communicate with the Priest  
 sacramentally, yet the Masse in that case is  
 neither vnlawfull, not is to be called priuate:  
 both because the people communicate spiri-  
 tually, and also because the Masse is offered  
 by the Priest, as the publique Minister of the  
 Church. It wisheth indeede, that the standers  
 by did communicate not onely spiritually, but  
 alsoe sacramentally: without euer mentioning  
 the reformed or rather deformed Churches.

8. What error then doth the Councel hee-  
 re acknowledge? Again the knight saith that  
 though the Councel doe not allow the celebra-  
 ting of Masse in the vulgar tongue, yet it com-  
 mandeth Pastors and others that haue care of  
 soules, to explicate and expound to the  
 people some of those things that are reade in  
 the Masse: and asketh thus, how neere these  
 men doe come to our doctrine, who doth not per-  
 ceine! I answere that doe not I Sir Hum-  
 phrey, nor I thinke any man els. That hath  
 ordinary, common sense. You condemne all

*Superior fructus  
 I do not say it  
 vnlawfull, but  
 p. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*See Cassan  
 cited by Crake  
 Thorne in Vigil  
 p. 187. 188.*



Chap. 3. Masse. The Council alloweth it: you condemne  
private Masse. The Council approueth that

*ptat qd d  
as fable synd  
to reforme*  
which you call private Masse, but denieth that  
it is soe called Private as you would haue it.

The Council speaketh of Masse the true and pro-  
per Sacrifice of the new Law: you would make  
men beleue it speaketh of your sacrilegious  
Supper. In our Masse and Communion as the  
Council teacheth is offered and distributed the  
true, real and substantiall. Body and Bloude of  
CHRIST IESVS and what it saith hereof  
you most madly would make me beleue were  
spoken of your empty and imaginary commu-  
nion. The Council teacheth that the Masse is not  
generally to bee celebrated in the vulgar ton-  
gue: you would all publique prayer soe made:  
and therefore condemne the Catholique Church  
for celebrating in Latine which the Council allo-  
weth. O madnes of a man then! to talke thus  
as if the Council came neere to him when it saith  
yea to his nay, and nay to his yea.

*if y<sup>e</sup> Council  
had as thinke  
with the  
much be reforme  
Sc*  
9. But hauing thus substantiallyl proued the  
Council, to agree with him and finding other  
places of the same soe euidently against him hee  
will needs haue the Council contradict it self and  
for that end bringeth certaine contradictions as  
he wisely taketh them to be: One is that the Pope  
in his Bull of profession of faith, saith, that the vse of  
Indulgences is most wholesome for the people. For  
which hee might haue cited also the Council  
more then once; and that yet the Council confessed  
the scandal that came by them was very great,  
and

with out hope of reformation: which is not cō-  
tradiction betweene the *Council* and *Pope* but a  
flatt corruption of the *Knights* the *Pope* speaking  
of one thing, to wit, *Indulgences* in themselves,  
the *Council* in this place speaking of the men,  
that had the promulgacion of them, and the ga-  
thering of the almes. For preventing whose  
auarice & abuses, there had bene soe many reme-  
dies vsed formerly in other *Councils*, but to no-  
ne effect, that this *Council* thought good, to take  
that office wholly out of such mens hands, and  
take another course with it. What seeming con-  
tradiction is heere? Another of his cōtradiction  
is, that the *Council* approueth those Masses, whe-  
rein the people doe not communicate, and yet  
wisheth that the people were soe deuoute as to  
communicate sacramētally. Is not heere a stout  
cōtradiction? as also that the *Council* approueth  
Masse in an vnknowne tōgue, and yet will haue  
the *Priests*, especially vpon Sundayes and Holi-  
dayes, to declare some of that which is read, or  
some mystery of the holy Masse? Doe not these  
two agree very well, I doe not see what the  
Man meaneth.

10. And to conclude this wise section, he  
talketh somewhat of reformation hindered by  
some principall men as one *Nicolas Scomberg* a  
*Dominican Cardinal*. Citing fowre or fve most  
hæretical books namely forbidden in the  
*Romane Index* (and among them the *history* of  
the *Council of Trent* not named in the *Index*,  
because it came out since, but written by an

To make shew of re-  
formation & not  
effect.

He name of  
abuses put off  
by *Council* impli-  
eth of with re-  
pining of no con-  
dition.



# 56 The Examination of the,

Chap. 3. Arche-heretique and noe lesse detested by. Catholiques then any of the rest. ) Which I passe over as of noe account, nor alleadged to any purpose. As for reformation who can say it is hindered, but onely by Heretiques. For what els hath the Councell of Trent done, but reformed all abuses of manners, where it is or can be received; and for errours of faith taught by Heretiques, it hath utterly condemned them, and banished them from the cares of all Catholiques. What reformation then hath it hindered, but the heretical reformation wherevnto Cardinal Scamberg said well, if you and your history of Trent say true, that it was noe way to yeild a iott to Heretiques; for it is not indeede; for the practize of the Church hath euer beene to the contrary, shewing thereby that the way to overcome heresy is, wholly to resist it, and though that thing which the Heretiques teach or would haue practized, were before indifferent, yet for their vrging the same vpon their heretical grounds it hath beene absolutely forbidden least wee might seeme to haue yeilded to them, and soe confirme them or drawe Others to beleue them or their doctrine who to reprehend and contradict the Catholique Church many tymes make things of indifferency to bee of necessity that they forsooth may seeme the onely Wisemen in the world: and the Church of God subiect to errours. Which I could proue by many examples, if neede were. And heerewith I  
make

to double it is detested  
because it is dispo-  
neth to plot &c.

to their name that  
is & errors but not  
forwards.

to will doing  
that which is  
not good.

to scripture is  
not good &c.

make an end of this chapter, wherein I haue Chap. 3.  
disproued the Knight, and conuincd him of  
manifest falshood in both the things by him  
pretended, shewing in the one that the Councel  
acknowledged not any corruption in matters of  
faith, but onely by Heretiques: and in the other,  
that for corruption of manners which it ac-  
knowledged it hath vsed all possible meanes  
to redresse them.

Of Sir Humphrey's 4. Section; whereof  
the title is this. That many learned  
Romanists, conuictled by the euidence  
of truth, either in part, or in whole  
haue renounced Popery before  
their death.

### CHAPTER IIII.

I Could heere before I goe farther, aske what  
this maketh for the Visibilty of the Knight his  
Church. For suppose it were true, and that we  
did yeild him his saying, that many haue fallen  
from the Catholique faith to be Protestants as it is  
cleare, that many haue; for otherwise there  
had neuer beene any Protestants in the world,  
Doth this make his Church visible in former  
tymes? or doth this proue Succession of Pastours  
in his



Chap. 4. in his Church, without which noe Church can  
 be *Visible*? Yt is cleare it doth not. But because  
 this is a generall fault throughout his whole  
 booke, I will not stand noting it in euery Sec-  
 tion apart, but this generall note may serue for  
 all. To beginne heere with the title of this Sec-  
 tion, if by *Popery*, he vnderstand, as I suppose  
 he doth, that *Faith*, which we *Catholiques* pro-  
 fesse vnder the Pope, as our *supreme Pastour* then  
 it is foolishly said of him, that some haue re-  
 nounced the same in part. For noe man can re-  
 nounce the *Catholique Faith* in part, it being in-  
 diuisible, but hee that cealeth to beleue one  
 point cealeth to beleue any one as he should;  
 that is, by way of true *Diuine Faith*.

2. Now to proue what he pretends hee hath  
 about againe with his reformation; and tel-  
 leth vs, that were it not for endangering of the  
*Romish religion*, we would come neerer them  
 in all the fundamentall points, which their  
*Church* teacheth. For example, he saith, the  
*Councel of Basil* did allow the *Bohemians* the vse  
 of the cupp; *Aeneas Syluius* afterward Pope  
*Pius 2.* saith of the Marriage of Priests, that  
 as vpon weighty reasons it was taken away,  
 soe vpon weighty consideracions, it were  
 wished to be restored. For *private Masse* as he  
 calleth it, he saith that *Doctour Harding* saith  
 the faithfull complaine. The translation of  
 scriptures was as he telleth vs out of *Causabon*  
 to *Peron*, and *Causabon* out of those of *Doway*  
*importunitate Hæreticorum*. Besides he saith, out  
 of my

of my Lord Cook's reports, that for the first Chap. 4.  
 eleuen yeares of Q. Elizabeth all Catholiques  
 did frequent their Church; and which is mo-  
 re he will needs haue Bishop Gardener, Bel-  
larmine, and Albertus Pighius dye Protestants.  
 He hath two more both Bishops to wit Paulus  
 and Iohn Vergerius brothers, which he will  
 needs haue dye of his religion, of whom be-  
 cause I haue not heard much; nor doth hee  
 cite any author but Sleidan and Osiander most  
 notorious fellowes, both for lying and hæ-  
 resy, in whom I list not soe much as to looke  
 what they say of these two, I giue him leaue  
 to take them and make the best hee can of  
 them: onely for that Paul Vergerius I finde in *Sur. com.*  
Surius, that when hee came to dye hee did *ment. rerum*  
 cast forth an horrible stench and roared, most *in orb. gest.*  
 fearefully like an oxe, besides other things *anno. 1567.*  
 soe strange and fearefull that one Venerandus  
Gablerus a famous Physician, and then an ear-  
 nest Protestant who was with him at his  
 death being stricken into horror and ama-  
 zement there vpon returned to the Catholique  
 Church againe. But because this knight stan-  
 deth soe in neede of people, as it seemeth,  
 to make vpp number, and soe would faine  
 borrow some of ours there be Apostataes  
 enough and too many of seuerall sorts, and  
 in seuerall countries, which would make a  
 iolly shew, and make his booke swell  
 handsomely, I wil giue him leaue to take  
 them all.



Chap. 4.

3. And for the rest I answere thus first noting his fundamental points what they are, to wit, the Cupp; the Marriage of Priest; private Masse as hee calleth it; and the translation of Scriptures into the vulgar tongue: Which for all that if the Knight had wel considered, he might haue found not to bee soe fundamental, being matters more of practize then beleife. Secondly, it seemeth that, for a man to incline in iudgment à little towards the Protestant's side, in any one of those points, is enough to make him of Sir Humphrey's Church, though in all others he bee of a quite contrary opinion, as we shall see. The Counsel of Basil, is the first that cometh neere his Church in matter of the Cupp, allowing the vse thereof to the Bohemians, vpon this condition as the knight himself saith out of Genebrarde, that they should not finde fault with the cōtrary vse, nor seuer themselves from the Catholique Church. How neere then doth the Council come to you Sir Humphrey. You condemne the vse of one kinde, the Council will not haue it condemned; is this neere? the Council will not haue you seuer your self from the Catholique Church; you doe: is not this also neere? but besides these two conditions the Council requireth a third, to wit that they shall beleue that there is noe more receiued vnder both kinds, then vnder one. You teach the quite contrary; how neere then are you. Now ouer and aboue al this, you know the Council of Basil is of litle or noe authority

X

But would hee will it

Hee saith it is  
not a Council  
for a Pope &c.

with Catholiques, as being reprov'd by the Chap. 4. had  
See Apostolique.

4. Your second point is, of the Marriage of Priests, which I see not why you should make soe fundamentall, vnlesse it bee to gaine the good will of the Ministry with whom I confesse it is of great account. You proue it by a saying of *Aeneas Sylvius*, whom being à Pope, you would be gladd if Iou could make come neere you. But he cometh as neere as the Council of Basl. For first his authority as you cite it in this place is, but a saying of his related by *Platina*, without citing any worke where out it is taken: but you repeating the same againe with some little addition in your eleuenth section note in the margent his bookes *de gestis Concilij Basileensis*, which you cannot but know to haue beene reuoked and condemned by himself, in *bullæ retractationis*: and there excused by him, in that hee writ it in tyme of that Council, being then a young man, neyther Priest nor Diuine, but onely a Grammarian and Poet, and coming then newly from those studies; and therefore he will haue those works counted not Pius his works but the works of *Aeneas Sylvius*, as hee saith expressely in the same Bull. *Verendum* saith hee, *ne talia nostris aliquando successoribus obiciantur, & quæ fuerunt Aeneæ dicantur* Pij. It is to be feared least sometymes heereafter such things may bee objected to our Successours and those things which

fit in that  
concess.

It was retractio  
but it was first  
brought by  
him. but he is  
not young, & he is  
not a Grammarian & Poet  
any more for all

Pius 2. in  
Bull. re-  
tracta. in To.  
4. Concil. 4. pag

739.



Chap. 4. which were *Aeneas* his be said to bee *Pius* his. Which therefore he reuoketh wishing others not to rely vpon or giue credit vnto them in those things *quæ supremam Sedis Apostolica authoritatem quouis pacto elidunt; aut aliquid asserunt quod sacrosancta Romana non amplectitur ecclesia.* Which any way dash against the supream authority of the See Apostolique or affirme any thing which the holy *Romane Church* doth not embrace. Which yet your conscience can serue you to conceale, taking the objection which he foresaw but leauing the answere which he made; that thereby you might better deceiue men, with making them belecue, as if there had beene a *Pope a Protestant*: this is good Dealing Sir Humphrey, and like you.

5. *Doctour Harding* cometh next whom in like sort you abuse, notably citing his words by halfes, and making him to say, the faithfull haue since the primitiue Church much complayned of priuate Masse, as you call it, whereas he saith onely, that the godly and faithfull people haue complained of the coldnes of *Catholiques*, in that they doe not communicate soe feruently and frequently as they did in the *primitiue Church*; not of the *Priests* saying Masse, when there bee none to communicate. This is therefore also Sir Humphrey-like to say one thing for another. Now for the translation of Scriptures, you triumph, as if those of *Doway* confessed that they did it impor-

tunitate

*Unitate Hæreticorum* ; and for this you are faine to be beholding to *Casaubon's* epistle to *Peron*, which you cite ; whereas you might haue looked your self in the booke better then *Casaubon* , who was a *French man* , and is supposed not to vnderstand English soe well as you ; but it may bee you looked in the booke , and finding *Casaubon* tell an vntruth ; you would tell it after him though you knew it to be such, because you thought it made against vs, and for the disgrace when you should be charged with it , you meant it should light vpon your *author* but there is shame enough in store for you both. You should haue cited the place, where these of *Doway* say soe , for I finde it not , those of *Rhemes* indeede , who were the same authors say quite contrary in their preface , to wit, that they doe not translate the scriptures for any of those reasons , which *Hæretiques* vrge ; but for the more speedy abolishing of hæreticall translations and they there , shew that there haue beene some vulgar translations of scriptures long before *Luther's* tyme , and that the reading of them was neither generally forbidden, nor generally permitted in former tymes, noe more then they are now : how neere then doe they come ?

*Rhem. test.*  
*Pref. initio.*

6. As for that which you tell vs out of my *L. Cook's* report's , that our *Catholiques* did frequent your *Churches* till the eleuenth yeare of *Q. Elizabeth*. I answere that



Chap. 4. that for my Lo: Cooke, I haue not to meddle with him, neyther neede I; hee was soe soundly answered by a Catholique Diuine. and soe exposed to the scorne of the world for his notorious falshoods, and euen in this particular among others that he neuer had the hart or face to make answere for himselfe. And yet now you are not ashamed to take vpp his false tales, and tell them againe afresh. Now after this for a leafe together you take your ordinary fustion; that many Catholiques hold this; and that, and tother point of your doctrine, though they dare not communicate openly with you. For why I pray should they not dare heere in England, where they are compelled thereunto? But I lett this passe as being all your owne discourse: except onely one thing out of Cisterus, who saith that a Priest doth sinne more grievously in marrying a wife, then keeping a Concubine. Which you seeme to take for a great errour. To which I say that in your Ministers who are meere lay men, and may marry as freely as any body els, it is a greater sinne to haue a concubine, then to marry; nay to marry is noe sinne. But in Priests, who cannot marry, it is a greater sinne to marry, for it is noe marriage and in this Sir I would know of you whether it would not bee a greater sinne, for a man to marry another mans wife, her husband being aliue, then to liue loosely with her at his pleasure: nay whether it be not worse for him to liue loosely with her, with promise to marry her

Ans. to.  
Cook. reports  
cap. 16.

her when her husband dyeth then without Chap. 4.  
 such a promise? sure it is. For a promise in  
 such a case, according to the *Canons* is an im-  
 pediment that they can neuer marry together.  
 Likewise is it not a greater sinne for a man to  
 marrie with a neere kinswoman within the  
 degrees forbidden: in which case it is noe Mar-  
 riage, then to liue loosely with her? Sure it is,  
 and yet this is it which you condemne in *Coste-  
 rus*, but it makes noe matter what you say.

*your Pope can dis-  
 pens with it be*

7. And soe I come to *Bishop Gardiner*,  
 who you tell vs dyed a *Protestant* because when  
 he came to dye he sett the Merits of *Christ* in  
 the gap to stand betweene Gods iudgment and  
 his sinnes. I answere *Sir Humphrey* that if  
 you can bring a *Catholique* that doth not doe  
 soe, we will yeild *Bishop Gardiner* to haue died  
 a *Protestant*. And soe of *Beilarmine* whom you  
 make men beleue to haue died a *Protestant*, be-  
 cause hee craued pardon at the hands of God,  
 not as a valewer of meritts, but as a giuer of  
 mercy. For by this rule *Beilarmine* should not  
 onely haue died but also liued a *Protestant*; for  
 as often as hee said Masse, which was euery  
 day throughout the yeare, that hee was able,  
 for 40. yeares together at least before his death,  
 he said those words and soe doth euery *Catholi-  
 que Priest* as oft as he saith Masse for they are  
 in the *Canon* of the Masse, which is neuer chan-  
 ged, but is alwaies the same though the epistles  
 Ghospells and prayers change, according to the  
 feuerall tymes and feasts. What a madnes then

X

*Cap Signi-  
 fi. sti.*

*Contrariū h. yd. 7  
 him. i. G. R. A. 10  
 Vnde i. Hbr. 8*



Chap. 4. is it heere hence to make Bellarmine a Protestant?  
 ——— but it is like the rest of your inferences.

8. But you haue another thing out of Bellarmine, which is that he saith it is most safe to put trust in the onely mercy and goodnes of God. It is true Bellarmine saith soe, but yet you leaue out the former part of the sentence, which was to be the reason and rule of the later part; which is this, by reason of the vncertainty of our owne iustice, and perill of vaine glory, it is most safe &c. Wherein I would faine see what there is to make Bellarmine a Protestant? For hee doth not deny that there is any confidence to be placed in our good works proceeding from God's grace, as you Protestants doe for he had proued in the same Chapter out of Scriptures and Fathers, that there might; but there hee saith withall that because we know not whether we haue such good works or noe, or though perhaps we know we haue, yet for feare of vaine glory, it is the better way to turne away our eyes from them, and looke onely vpon God's mercy: Which he proueth by many prayers which the Church vseth in that manner and among others this very prayer whereby you gather him to be a Protestant: which as he vsed in his sicknes, soe he taught in health how it was to bee vsed without daunger of Protestantisme or any other such error but what? Doth this take away all merit of God works, or all confidence in them? nothing lesse good Sir knight as any man

is it not a C.

man may see without farther declaration. Chap. 4.

Well but though you cannot make Bishop  
Gardner or Bellarmine Protestants, yet you will  
make Pighius a Calvinist, in the point of Justifi-  
cation? But Bellarmine euen there where you  
cite him cleareth Pighius, though not from  
all error, yet from that imputation of Calui-  
nisme in two respects: the one in that his opi-  
nion is not wholly the same with Calvin, for he  
acknowledgeth inherent iustification, which  
Caluin denieth; though in this he erre, that he  
thinketh that inherent iustifying forme to bee im-  
perfect and insufficient of it selfe to make men the  
adoptiue Children of God without the imputatiue  
iustice of Christ. Which alsoe is not soe much  
Caluinisme as Lutheranisme. But bee it what it  
will Bellarmine excuseth Pighius in another  
respect, to wit, because he did not obstina-  
rely defend the error as Calvin or Luther doth,  
which is the maine difference. For it is not  
the error, but the obstinacy that maketh an  
Hareneque. And soe you see Sir Knight you haue  
not one true word in all this section: But lett  
vs now see your next.

Lib. 2. de  
iustif. cap. 1.

X

E 2

THE



Chap. 4. is it heere hence to make Bellarmine a Protestant?  
 ——— but it is like the rest of your inferences.

8. But you haue another thing out of Bellarmine, which is that he saith it is most safe to put trust in the onely mercy and goodnes of God. It is true Bellarmine saith soe, but yet you leaue out the former part of the sentence, which was to be the reason and rule of the later part; which is this, by reason of the vncertainty of our owne iustice, and perill of vaine glory, it is most safe &c. Wherein I would faine see what there is to make Bellarmine a Protestant? For hee doth not deny that there is any confidence to be placed in our good works proceeding from God's grace, as you Protestants doe for he had proued in the same Chapter out of Scriptures and Fathers, that there might; but there hee saith withall that because we know not whether we haue such good works or noe, or though perhaps we know we haue, yet for feare of vaine glory, it is the better way to turne away our eyes from them, and looke onely vpon God's mercy: Which he proueth by many prayers which the Church vseth in that manner and among others this very prayer whereby you gather him to be a Protestant: which as he vsed in his sicknes, soe he taught in health how it was to bee vsed without daunger of Protestantisme or any other such error but what? Doth this take away all merit of God works, or all confidence in them? nothing lesse good Sir knight as any man

*Visita C.*

man may see without farther declaration. Chap. 4.

Well but though you cannot make Bishop  
Gardner or Bellarmine Protestants, yet you will  
make Pighius a Calumnist, in the point of Iustifi-  
cation? But Bellarmine euen there where you

Lib. 2. de  
iustif. cap. 1.

X

cite him cleareth Pighius, though not from  
all error, yet from that imputation of Calui-  
nisme in two respects: the one in that his opi-  
nion is not wholly the same with Calvin, for he  
acknowledgeth inherent iustification, which  
Calvin denieth; though in this he erre, that he  
thinketh that inherent iustifying forme to bee im-  
perfect and insufficient of it selfe to make men the  
adoptiue Children of God without the imputatiue  
iustice of Christ. Which alsoe is not soe much  
Caluinisme as Lutheranisme. But bee it what it  
will Bellarmine excuseth Pighius in another  
respect, to wit, because he did not obstina-  
tely defend the error as Calvin or Luther doth,  
which is the maine difference. For it is not  
the error, but the obstinacy that maketh an  
Hæretique. And soe you see Sir Knight you haue  
not one true word in all this section: But lett  
vs now see your next.

EE 2

THE





The Knight's 5. Section. Wherein hee  
undertaketh to shew, how worldly  
policy and profitt bindereth the  
reformation of such things as  
are unexcusable in  
themselues.

## CHAPTER V.

1. **O**F this Section there is not much to  
bee said. For there is nothing in it  
but a little of the knights owne raving. For  
he telleth vs that now he seeth Trentals, Mas-  
ses, Diriges, Requiem, prayers for the dead,  
Indulgences, Purgatory, &c. made articles of  
faith, he despayreth of reformation, To which  
I neede make noe other answere, but that  
it is a good signe that hee findes at last  
the strength of the Church soe built vpon a  
Rocke, as noe tempests or winds can shake it;  
but rather that by stormes and tempests it  
groweth stronger; the practize of the Catho-  
lique Church being strengthened against all  
Haretiques, by the greatest authority on earth,  
to wit, a general Councel confirmed by the See

Aposto-

*Rock of Purgatory*  
*Scripture is*  
*not to be*  
*(Cant. / Blasph. :)*

*Apostolique*. Again he despaires, when he seeth Chap. 5.  
Maldonats saying (as he telleth vs) practized by  
the Church of Rome, against his Church and Do-  
ctrine, to wit, hee, that is, *Maldonate*, interpre-  
ting a place of S. Iohn, alloweth S. *Augustin's*  
explication as most probable, though hee ra-  
ther approue another of his owne, because it  
more crosseth the sense of the *Caluinists*. This is  
it that driueth him in to dispaire. Alas poore Sir  
Humphrey: is all your brauery come to this: what  
your hart faile you foe in the beginning? But it  
is noe wonder; such a cause may well make you  
despaire. And by your despaire you shew your  
Doctrine to be false; for true doctrine looseth  
nothing by being impugned, but rather gaineth,  
as experience sheweth in the *Catholique faith*; of  
which is verified the saying of the Prophest. Elo- Psal. 11. 7  
quia Domini Eloquia casta: argentū igne examinatum  
probatum terra purgatū septuplum. Words of our Lord  
be chaste Words, siluer examined by fire, tried of the  
earth, purged Seven fold. Fire tries but consumes  
not gold, but drosse it shewed to be drosse by  
consuming it. For *Maldonat*; hee approueth  
and commendeth S. *Augustin's* explication,  
but addeth another of his owne, not contra-  
ry, nor disagreeing, though different from it.  
He preferreth it, because it is more against an  
*Haretique* foe it is like S. *Aug.* himself would  
also haue done, if he had beene aliue in these  
tymes: For it is well knowne how in expoun-  
ding of Scriptures, he still had regard to the

*St. Ambrose is safe  
now because of his  
age. but if he & the  
were alive againe  
should be shamed  
as a bad Historian  
a poore Grammarian  
but St. Paul should  
be taken for a man  
con- man or an heretique  
Iacob. def. 7. 410.*



## 70 *An Answear to the fifth Section.*

Chap. 5.

*Traet. 2. in  
ep. 1. 10.*

confutation of these hæresies which then raigned and in one place hee aduiseeth, that those passages of Scripture be most carefully observed and remembred which make most against *Hæretiques*.

2. After this the *Knight* hath a great deale of foolish stuffe which needes noe answear, being but a bare recitall of things: as for example our wresting the Scriptures; his agreement of doctrine with the Fathers; nothing to the purpose in this place: and then he crieth out against our altering the Commandements; which is before answered: Communion in both kinds: prayer to Saints: and in an vnknowne tongue: Which shalbee afterwards answered. Onely in this place, I note in a word this wise question of his. *What reason (saith hee) can bee alleadged why an ignorant man should pray without vnderstanding?* To which I answear with a contrary demand, to wit, *How an ignorant man, that is, one that wanteth knowledge or vnderstanding, shall pray with vnderstanding?* and soe I leaue him.

*let us say the  
Latin.*



*Of the*

Of the 6. Section the title whereof is this.  
The common pretence of our aduersaries refusing Reformation because we cannot assigne the precise tyme, when errors came in, refuted.

CHAPTER VI.

**H**Eere the Knight is vpp againe with his *reformation*, and complayneth that we will not admitt thereof, nor acknowledge our doctrine erronious, vnlesse he can assigne the tyme, and person, when and by whom the error came in. Which he seemeth to acknowledge he cannot doe; for he neuer goeth about it; but onely laboureth to disproue our exception against him; by saying, that a man that is sicke of a consumption; ought not to refuse the helpe of the Physician, vpon pretence that he can not tell the tyme and occasion when his body began first to be distempered: and out of S. Aug. he saith that when a man is fallen into a pitt, and calleth to a passenger for helpe, the passenger must not refuse to helpe him out, vpon pretence that he seeth not how he should come to fall in. Hee proueth it also as he thin-

Ep. 19.



Chap. 6. keth out of scripture, because in the parable of the cockle, it is said that the enemy sowed it when men were a sleepe: out of which he inferreth that they could not see or know him.

Math. 13. Therefore he saith that this defection of the *Romane Church* is a secret Apostasy; and therein he maketh the difference betweene hæresy and Apostasy; that hæresy is preached openly, soe as the tyme and person may bee named, but not soe this our secret apostacy; hæresy worketh in the day, apostasy in the night. And then he reckoneth vpp some points, as worshipping of images, Prayer for the dead, the primacy of S. Peter, and some others which he saith were not soe meant at first, as they are now practized and beleueed in the *Romane Church*. This is his iolly discourse, framed in his owne braine panne, and surely grounded as you shall finde vpon examination thereof, which now I come vnto.

2. Hee compareth the creeping in of errour to the growing of a sicknes in a man's body, and presuming that because he sayth it we must therefore take those things which hee would haue vs for errour; he would presently haue vs also fall to correct them without standing to examine farther, noe more then a Physician should, that cometh to a sicke man. But his comparison faileth exceedingly. For though there bee some little likenes betweene the creeping in of errours, and growing of a Disease in a man's body, because both begin  
little

little and stelingly and increase by degrees; Yet Chap. 6.  
to our purpose none at all. For the question is  
not, whether we should fall to cure the disea-  
se without examining the cause, ( though by  
your good leaue Sir Knight, good Physicians  
vse to enquire of the causes, effects, and other  
circumstances of the sicknes, which they come  
to cure ) but whether this that you say is a  
disease or sicknes be soe or noe. And therefo-  
re all your labour is lost, when by similitudes  
you labour to proue that we are not to putt  
you to the prooffe of our errours, by naming  
the authors, tyme, and place, for vpon these  
circumstances dependeth the knowledge whe-  
ther it bee a disease or noe which is our questio.  
Neither is that authority of S. Aug. to your  
purpose; for he speaketh of a man fallen into a  
pitt; of whom it is euident, that he is fallen in-  
to it. And though you would haue it soe, that  
the *Romane Church* is fallen into an error, as it  
were into a pitt we say otherwise, and of this  
is the question. And this we would haue you  
proue, by assigning the author, tyme, & place  
of this *Change*, for till you can shew that we say  
according to S. Aug. rule, that whatsoever the  
*Catholique Church* doth generally belecue, or  
practize, soe as there can bee noe tyme assigned  
when it began, it is to be taken for an Aposto-  
lical tradition. Such we say are all these things,  
which you are pleased onely because they plea-  
se you not, to call errours. And it stands you  
therefore vpon, to proue when they began: els  
they

X  
If Grigori  
y know it  
gust can  
conced it  
is a disease  
of the  
for Inge  
we anafri  
of the  
Chah wh  
Any am  
Ther not  
behind



Chap. 6. they must passe for Apostolical traditions, not for errors as you would haue them.

*Tert. pra-*

*scrip. cap. 31.*

*veritate of Antiquity  
is of heresy.*

3. Besides it is *Tertullians* rule for discerning of heresy from truth, to see which goeth before, & which cometh after, that which goeth before is truth, that which cometh after is error.

Wee say then that in all these things, wee goe before; because wee haue antiquity, they are things that haue beene euer taught and practized, we pleade prescription from the beginning and wee say and proue that you come after, we assigne you persons, tymes, & places, who haue begunne the Chage; it followeth the that ours is true, till you can shew vs tyme person and place when it begane, as we shew yours not to be true by the same rule. Neither is it enough for you to say, we are in error; you must disprove vs, by shewing our prescription not to hold good, which you can neuer doe, without assigning of persons tymes &c. If you should haue a sute against a man in Westminster-hall, for land which he pleadeth to haue beene his and his ancestors, for soe long tyme as is required by the Law to make prescription, and that you should goe about to disprove it without assigning the tyme and manner, but onely by your owne bare word, would not euery man laugh at you? How much more in this case? and yet you thinke you haue spoken wonderfull wisely and learnedly all this while.

4. Which may yet appeare more, by that which followeth of your comparison betwixt heresy and apostacy. In which you attribute

*either by an act  
of power or both  
in order to the  
end of the thing.*

this later vnto vs : but it seemeth heereby, you Chap. 6.  
 little know what *Apostacy* is. Wherefore to  
 helpe you out *Apostacy* is a defection or for-  
 saking of the name of *Christ*, and profession  
 of *Christianity*, as all men vnderstand it. Whe-  
 reof sure you cannot taxe vs, soe long as we  
 beleue the *Apostles Creede*, which you call the  
 common cognizance of *Christianity*, and which you  
 confesse vs to beleue. How then can we be  
*Apostata's*? In no wise certainly; but if we er-  
 re, we erre as *Heretiques*; & if we be *Heretiques*,  
 you confesse you must assigne the person, who  
 first taught our heresy, the tyme & place, whe-  
 re & when they were first taught. For soe you  
 say in plaine termes, that *heresy*, because it wor-  
 keth openly it may be discerned, the tyme and  
 persō knowne: though you bee somewhat va-  
 rious in this, for you say a little before, that whe  
 there was any *heresy* that did endāger the foun-  
 dation, or openly disturbed the *Church*, (suppo-  
 sing heerein that there be some secret *heresyes*  
 which doe not soe,) the *Fathers* gaue warning  
 thereof by letters. But your supposition is false  
 and foolish. False in that you thinke any heresy  
 not to endaunger the foundation of *Faith*; for  
 the least heresy that can bee imagined ouer-  
 throweth all diuine *faith*: Foolish in that you  
 suppose some heresies to be soe secrett, as not to  
 disturbe the *Church*. For if they bee secret how  
 come you to know them and to know they  
 are heresies, seing they come to haue the  
 name of *heresy* onely by condemnation of  
 the *Church*. As for your last point of the

Such is Anti-  
 Christ's  
 doctrine.

See what for the

p. 40.

Ther Test.

2 Thes. 2.

True of A.

See Field p. 8

of Apostasy

Et p. 85



Chap. 6. *Fathers* giuing warning by letters, it is true in  
 ——— deede and thereto you might also haue added, if  
 you had soe pleased, that the *Fathers* did forbea-  
 re absolutely to condemne things for *heresies*, or

X  
*V. Ep. Cyrill. Alex. ad Cælest. PP. in Conc. Ephes. p. 1. cap. 14. 20. 1. Concil. ed. Post. Bini.* to censure the *authours* for *heretiques*, and consequently to send such letters till they had acquainted the *Bishops* of *Rome* and had his iudgment. As is clere by *S. Cyrill of Alexandria* in the case of *Nestorius*.

5. But we haue this at least out of your discourse, that seing you can produce noe such letters against any point of those which you condemne vs for that they doe not endanger the foundation of *faith*. If not, what needed you make this huge breach from vs, vpon pretence of *Reformation* in things of noe more moment or at least not of necessity in your iudgment, but we are not to require more reason of your doings then your sayings: and therefore to come to the parable of scripture wherein the enemy is said to haue ouer sowed his cockle in the night: Which parable you are pleased to expound of *Apostacy*. I answere that this parable is vnderstood noe lesse of

*V. Terr. de præscr. cap. 31.* *heresy* then *Apostacy*, nay more. For all the *Fathers* and *Interpreters* expound it of *heresy*; none that euer I heard of *Apostacy*: Which therefore must bee verified of all those which you acknowledge for *open heresyes*. 28.

6. And therefore you are much out of the way, when you thinke by that, that you are not to be forced to name the person, place, and

and tyme; when, where, and by whom our Chap. 6.  
 Doctrine began: because as you say the seede  
 was sowne in the night and the person not  
 knowne. For in that parable you are to know,  
 that as *Christ* is the Goodman of the howse who  
 sowed the good seede, soe the enemy that  
 soweth his cockle in the night, is the *Di-*  
*uel*, who indeede worketh in the night, and  
 inuisibly; and he is the one singular and princi-  
 pall enemy of *Christ*, and all Mankind. And hee  
 it is, that soweth all the seuerall seeds of diuers  
 haeresyes; the field wherein he soweth it, is the  
 World. Then it groweth vpp and appeareth,  
 when that seede of erroneous doctrine being  
 sowed in the harts of wicked men, and there  
 taking deepe roote breaketh forth at last by  
 their preaching and teaching thereof, or this  
 cokle are *Filij mali* as the Scripture it self saith,  
*euill Children*, then the Seruants of the Goodman,  
 who are the *Pastours* and *Doctours* of his Church  
 presently beginne to complaine thereof, and  
 wonder how it should come, &c. This is the  
 true explication of this Parable not according  
 to my priuate sense but according to the sense  
 of the *holy Fathers*; and our Blessed Saniour him-  
 self, who voutsafed to explicate this Parable  
 vnto vs; wherein as you see the Goodman's ser-  
 uants marke the growing of the cockle; soe must  
 you tell vs what *Pastors* or *Docters* did euer note  
 any such thing in any point of our doctrine.  
 But heere Sir *Humphrey* what is to be thought of  
 you, that take vpon you to interpret Scripture  
 at your

Soe S. Aug.  
 lib. 9. Enag.  
 in Math.  
 cap. 11. 30. 4.

In my Catalogue  
 of names &c.



Chap. 6. at your owne pleasure, and for your owne ends  
 ——— even then where our B. *Saviour* himself doth  
 explicate his owne parable, and meaning the-  
 reof. What I say may men thinke by this that  
 you will doe els where? & soe your chiefe gap-  
 pe or euasiō, for not assigning the person tyme  
 & place when our Doctrine began, is stopped;  
 and the exception remaineth still in full force,  
 to wit, that you must assigne the tyme place &  
 persons, or els we acknowledge noe error.

7. But you say it is an vndeniable truth, that  
 some things were condemned in the primitiue  
*Church* for erroneous and superstitious, which  
 now are established for articles of Faith: & this  
 you proue by a place of S. *Aug.* saying that he  
 knew many worshippers of tombes and pictu-  
 res, whom the *Church* condemneth and seeketh  
 to amēd; Which yet you say is now established  
 for an article of Faith. But by your leaue Sir,  
 this your vndeniable truth, is a most deniable  
 vnt<sup>r</sup>uth. For first S. *Augustine's* tyme, was a  
 good while, that is, about one hundred yeares  
 after the primitiue church. Secondly, that which  
 S. *Aug.* condemneth, to wit, the superstitions  
 and heathenish worshipp of dead and perhaps  
 wicked men's tombes and pictures, vsed by  
 some badd Christians, is not approued by the  
*Nicene and Trent Councils*; but the religious  
 worshipp of Saint's images, & reliques, which  
 S. *Aug.* himself practized, as you may see in  
 Bellarmine; with whō alsoe you may find other  
 good solutions of this place, which I suppose  
 you

you cannot but haue seene, and consequently Chap. 6.  
you cannot but know that your vndeniable  
truth, is flatly denied by him; and all *Catholiques*.

8. Diuers other things, as the Primacy of  
*S. Peter*, Prayer for the dead, *Iustification*, *Masses*,  
*Monasteries*, *Ceremonies*, *Feasts*, *Images*. You say are  
otherwise now vsed then at first instituted.  
Which for these five last, to wit, *Masses* *Monaste-*  
*ries* &c. You proue out of one *Ioannes Ferus* a  
fryer, a man much in your bookes, and the  
books of all your Ministers; but not in any of  
ours, but onely the *Romane Index of forbidde bookes*.

2<sup>a</sup> Chap. 6. & the  
for not much

And therefore of noe authority or accout with  
vs. For the rest of these points, wee haue no  
thing but your bare word & surmize, which is  
but a bare prooffe & not worth the answering.

Chap. 6. & the  
for not much

9. After this, the knight thinketh to come vpon  
vs another way, saying that our owne authors,  
who haue fought the tymes and beginners of  
our errours, as he is pleased to call them, con-  
fesse an alteration though they doe not finde  
when it beganne. For restraint of Priests marri-  
age he saith that *Marius* cannot finde when it  
came in, Yet after he bringeth *Palidore Virgill*  
saying that Priests marriage was not altogether  
forbidde, till the tyme of *Gregory the 7*. And this  
doctrine our knight is pleased to make all one;  
with that absolute forbidding of marriage which  
*S. Paul* reckoneth amog the doctrines of *Diuels*.  
For *S. Paule's* authority it hath beene answered  
more oftē then the knight hath fingers and toe's;  
and euery child may see the difference betweene

X

forbidding

X



Chap. 6. forbidding of Marriage generally to all sorts, as  
a thing euill in it self and vnlawfull, and for-  
bidding marriage in one particular state or  
profession, to which noe man is bound, but is  
left free whether he will embrace it with this  
condition or not. And this not because it is a  
thing euill in it selfe, but because it lesse agreeth  
with the holinesse which is required for the  
exercize of Priestly function. For Polydore Vir-  
gil it is true he saith as the Knight telleth vs and  
eue as much more besides as any haretique can  
say of that matter: but it booteth not; that  
worke of his *de rerum inuentione* being a for-  
bidden booke, and the thing which he saith  
most evidently false as appeareth by infinite  
testimonies, but particularly by a Canon of that  
great Nicene Council 800. yeares before Gregory  
the 7. his tyme. And the 2. Council of Carthage,  
which testifieth it, as a thing taught by the A-  
postles, and obserued by antiquity. The Knight  
may find more in Bellarmine for prooffe of this  
point. Heere I onely aske how he maketh his  
authours, hange together, *Marinus* cannot find  
the beginning, *Polydore* findeth it, and yet both  
for the *Knight*s purpose forsooth. But for *Ma-*  
*rinus* his authority it is nothing against vs but for  
vs. For it followeth by *S. Augustines* rule, that  
because it is practized and taught in the Catholi-  
que Church, with out being knowne when it be-  
ganne, that therefore it is an Apostolicall tra-  
dition.

Conc. Nic.  
 can. 3. Car-  
 thag 2. can.  
 2. V. Bell.  
 Lib. 1. de  
 cler. cap. 19.

30. Another errour as he saith, is Prayer in

an vnknowne tongue, wherein it is to bee wondered saith *Erasmus* as the *Knight* citeth him, how the *Church* is altered. But *Erasmus* is noe author for vs to answere: he is branded in the *Romane Index*. Neither neede I say more of the matter it self in this place. A third error of ours as he pretendeth, is Communion in one kinde, for which he citeth *Val.* twice; once saying it is not knowne when it first gott footing in the *Church*; another tyme, that Communion in one kinde began to be generally receiued, but a little before the *Councel of Constance*. Which I see not to what purpose they are, if they were right cited, as the former is not. For *Val.* hath thus much. When that custome beganne in some churches, it appeareth not: but that there hath beene some vse of one kinde euer from the beginning, I shewed before. Soe *Valencia*. What doth this make for the *Knight*? nay doth it not make against him? why els should hee corrupt and mangle it? Doth not *Valencia* say he made it appeare that this kind of Communion was somewhat vsed from the beginning? and that which he saith, of the not appearing when it beganne, is not of the *Church* in general, but of some particular Churches. Besides for a final answere I say it is noe matter of doctrine, but practice, the doctrine hauing euer beene and being still the same of the lawfulness of one or both kinds as the *Church* shall ordaine, though vpon good reasons the practize haue changed according

*Val. de leg.  
vsn Eucha  
cap. 16.*



Chap. 6. ding to the diuersity and necessity of tyme.  
 With all therefore that euer he can doe, he  
 can not refute that argumēt which wee make  
 against him and his, that our doctrine is not  
 to be taxed of error, soe long as they cannot  
 shew, when, where, and by whom it beganne:  
 as wee can and doe euery day of them and their  
 doctrine.

II. But because it is ordinary with these  
 men to charge vs with this same secret *apostacy*  
 and *defection*, though they cannot tell when  
 nor how it hath come, I shall heere put this  
*Knight* in mind of two conuincing arguments  
 to the cōtrary, brought by the *Catholique Diuine*  
 that answered that part of my Lo : *Cooke's*  
*reports* before cited by this *knight*, to conuince  
 the folly and vanity of a certaine similitude of  
 a wedge of gold, that was dissolued and ming-  
 led with other mettals brasse tinne &c  
 brought by *Sir Edward* to proue the dissolution  
 of the *Romane Church* by errors and innouatiōs,  
 iust as this *knight* talketh. One of the argu-  
 ments is theological; the other moral. The first,  
 that if the *Church of Rome* was the true mother  
 Church, which both my Lord *Cooke*, our *Knight*,  
 and all the rest of them confesse, then were all  
 the predictions & promises of the *Prophets*, for  
 the greatnes, eminency, honour, certainty, and  
 flourishing perpetuity of the said *Church* fulfil-  
 led in her; and *Christ's* peculiar promises in like  
 manner: that hee would bee to the worlds end  
 with her, that hell gates should neuer preuaile  
 against

Ans<sup>r</sup>. to  
 Cooke's re-  
 ports. ep.  
 dedicat n.  
 22. &c.

What did the  
 promises appertaine  
 to the *Romane Church*?

against her &c. Were also performed in her, Chap. 6:

for soe many hundred yeares ; as they confesse her to haue continued in her purity ; Whereof ensueth that either *God* is not able to performe his promise , or els it cannot be conceived without impiety ; that this flourishing kingdome and *Queene* of the world should bee soe dissolued and mingled with brasse , tinne , copper , should bee soe corrupted with errors and innouations , as to fall away by *Apostacy* ; this is the theological argument, which may bee read there more at large.

12. The moral is, that *Christ* hauing purchased his *Church* at soe deare a rate as was the shedding of his bloud , and hauing sett ouer it soe many *Pastors* and *Doctores* to keepe continuall watch , how is it possible that it should fall away and decay , without any one of all these watchmens once opening his mouth , to resist or testify this chaunge. To any wise man this may truely seeme as it is a thing wholly impossible. Of this also hee may see a large & excellent discourse in the same place.

13. But not to detaine my selfe longer in it, I will heere onely represent a consideration of *Tertullian's* supposing that this soe impossible a thing should happen. Goe too , saith hee , be it soe ; let all haue erred , let the *Apostle* <sup>præscr.</sup> bee deceiued in his testimony which he <sup>cap. 28.</sup> gaue of the *faith* of some Churches ; bee it soe that the *holy Ghost* hath not regarded any, ( *Church* ) soe as to leade it into truth, though

See Bidd. cap. 8  
pag. 115.

In this age there  
were such  
things.



Chap. 6. sent by *Christ* for this end, and desired of the  
 Father to be the teacher of truth; be it soe that  
 the Steward of God, the Vicar of *Christ*, hath  
 neglected his charge, suffering the Churches  
 to vnderstand otherwise, to beleue otherwise  
 then hee (that is *Christ*) preached by his *Apo-*  
*stles*; What, is it likely, that soe many and soe  
 great should erre all in one beleefe? among  
 many seuerall euents there is not one issue. Mar-  
 ke heere, one Steward of God's houshold, one  
 Vicar of *Christ* to whose office it belongeth, to  
 see that particular churches doe not teach nor  
 beleue otherwise then they were taught by  
 the preaching of the Apostles. The error  
 of doctrine of the Churches must haue beene  
 seuerall, but that which is found one and  
 the same among or with many, is not error but  
 a thing deliuered, therefore may any man dare  
 to say, that they who deliuered it did erre?  
 Hitherto are *Tertullian's* very words. In which  
 besids that euery sentence is a weighty argu-  
 ment of moral impossibility of the Churches er-  
 ring, which yet for disputacion sake he letteth  
 passe for possible, he hath that strong conclu-  
 ding impossibility, that soe many seuerall Chur-  
 ches in euery country, soe many seuerall men  
 should all agree in the same error, out of which  
 Vnity, he gathereth it to be a truth, noe error.  
 Therefore lett this *Knight*, and all his babling  
 Ministers if they doe not meane to bee coun-  
 ted wholly out of their wits for euermore hold  
 their peaces, without accusing the Catholique  
 Church

The seauenth Section is answered. 85

Church which containeth in it self soe many Chap. 7.  
Churches, soe many kingdomes, soe many mil-  
lions of people all agreeing in the same faith, of  
error and apostacy.

Of the 7. Section the title whereof is thus. The pedigree  
of the Romish faith, drawne downe from the  
ancient Heretiques: and the Protestant  
faith deriued from Cbrist and  
his Apostles.

CHAPTER VII.

I. IN this Section Sir Humphrey you vnder-  
take a great taske, which if you performe  
according as you promise, *eris mihi magnus*  
*Apollo*. If you doe not, then a man may say to  
you with out offence, *magnus es ardelis*. You  
vndertake to deriue vs by Succession in person  
and doctrine from ancient Heretiques, and your  
self from the Apostles. Which how truly you  
haue performed. I am in this chapter to exami-  
ne. You beginne with Latine Service and Prayer  
in a strange tongue, which you say out of one  
Wolphins a Lutheran Heretique, came into the  
Church by Pope Vitalian about the yeare 666.  
whereof you make a mystery noting thus in  
the margent *numerus bestie Apoc. 13. The number*  
*of the beatt.* From him you skippe to the Here-  
tiques Offensi, who taught as you say out of

*M. Caluandr. h.*  
*N.P.*



Chap. 7. *Epiphanius*; that there was noe neede to make a prayer in a knowne tongue. From them you goe yet higher to the *Apostle's* tyme, wherein you say out of *S. Ambrose*, that there were certaine Iewes among the *Grecians*, as namely the *Corinthians*, who did celebrate the diuine Service and the Sacrament sometymes in the *Syriake*, and most commonly in the *Hebrew* tongue, which the common people vnderstood not. And you say that against that the *Apostle S. Paul* wrote that 14. chap. of the 1. to the *Corinthians*, from whom therefore you say your *Protestant doctrine* is deriued as ours is from haeretiques.

2. For answere of this, and what els you are to say of your *Succeſſion*. it is to bee noted, that it is one thing to proue a thing to haue beene anciently taught, another to haue beene ſucceſſiuelly taught. For this later, beſids antiquity which it includeth, it importeth Continuance, and perpetuity without interruption. Soe that though it should bee true, which you say out of *Wolphius*, *Epiphanius*, and *S. Ambrose*, yet were not that enough. For there bee ſome hundreds of yeares betweene *Pope Vitalian* and the *Offenſi*, and more from *S. Paul's* tyme to this of ours, from which notwithstanding, you draw your doctrine without any body betweene, now for the ſpace of 1500. yeares. Beſids when we ſpeake of *Succeſſion* in perſon in theſe matters, it is vnderſtood principally of perſons in authority one ſucceeding the other in place and office. For we ſee in kingdomes and cōmonwealthes,

the

the *Succession* is to bee considereth most in regard of the *Gouerners* and rulers; and in the *Church* the reason is more special, because the *Rulers* thereof are *Doctours* by office. As for *Succession in doctrine* to speake properly and clearly the *Succession* is not to be considered in the *doctrine* it selfe, for that must be alwaies the same; but it is to bee considered in the *Men*. Soe that they succeede one another, not onely in place and office, but also in the same *Doctrine*; that is holding the same *Doctrine* which their *Predecessors* haue held, as they hold the same place.

3. This premised, which cannot be denied, I thinke noe man wilbe able in all that the *Knight* saith in this *Section*, to finde soe much as a shaddow of *Succession* either in person or *Doctrine*, either against vs or for himself. Wherefore I shall endeauour onely to discouer his falshood and corruptions, in charging vs with ancient hærefies. For *Latine seruice* then, that it should be first brought in by *Vitalian*, it is a most strange absurdity for this *knight* to auerre such a knowne falshood, vpon noe other authority then *Volphiu's*, a professed hæretique; and who can haue noe other ground, but because that *Pope* liued about the yeare 666. which number is the name of the beast in the *Apocalypse*, though if he, that is, *Wolphius* would make a mystery of the yeare wherein *S. Vitalian* liued, I see not why he should take the 666. which was the eleuenth of his

at his *Succession*  
is a matter of  
the *Roman Church*  
but was minor  
ground.



Chap. 7. Popedome, rather then the yeare 655. or 669. which were the first and last yeares thereof. Which being soe ridiculously false, I will forbear to bring proofes against it, least I may giue occasion to any man to thinke that there is any the least likely hood in it. For during those 600. and odd yeares, what other Liturgies were there in the Latine Church but Latine, of which the very name of Latine Church giueth sufficient testimony: if not Latine, lett this Knight or his freind Wolphius say what Language was in vse before.

4. As for the Osseni whom our Knight would place vpwards towards the Apostles, yet after their tyme, for he goeth ascendeing vpwards as he saith, he is notably mistaken in the tyme. For Epiphanius maketh them one of the seauen Sects, which were among the Iewes before Christ's coming. For thus hee saith. *Post relatas Samaritarum & superius Gracorum indicatas Sectas septem fuerunt haereses apud Iudeos ante Christi in carne aduentum*: Hauing related and pointed out the Sects of the Samaritans and Gracians there were seauen heresies among the Iewes before the coming of Christ in flesh. And then reckoning and treating of the heresies in order in the 19. chap. he cometh to this of the Osseni the very title being this. *Contra Ossenos Sextam Iudaismi haesim*. Against the Osseni the sixt heresy of Iudaisme. Besides for the matter I onely say, that reading that 19. heresy of Epiphanius, which hee citeth, the title whereof is Of the Osseni,

seni,

In principio  
cap. 14.

*Seni*, twice ouer, and the second tyme yet more attentiuely then the first, I could not find any such word as the *Knigh* citeth out of him, to wit, that *there was no neede to make a prayer in a knowne tongue*. Indeede it was one of *Elxais* heresies ( who liued long after in *Traian's* tyme, and whom *S. Epiphanius* ioyneth with the *Osse* ) that men must not pray towards the East as then was the generall custome of the Church. Which error, is not to bee compared with the least of a hundred which our Heretiques now adayes maintaine, and yet they forsooth make noe matter of, because they are not fundamentall.

5. For the place of *S. Ambrose*, if a *Catholique* should vrge him or his Ministers with an authority out of that worke, they would make answere it were not *S. Ambrose* his, and they would fill their margents with citations taken out of our authors. Which exception though I might in like sort make, yet I doe not; because the author is ancient, though not knowne, nor his doctrine in all things soe currant. But for this place, the *Knigh* hath soe mangled & glosed it, yet putting all in a different letter, as if they were the author's words, that when I came to reade the author, and see him soe charged, I beganne to thinke whether that were the place. But finding that there could be noe other, and that it is like in some words, I concluded that this must be it. The author then commenting vpon the 14. Chap. of the 1. to the

Chap. 7.

In white &amp;

pag. about the  
heretiques ofIn white &  
36

Caluar. p. 91.



Chap. 7.

the Corinthians where S. Paul speaketh of some that did vse the guift of tongues for ostentation : saith thus. *Hi ex Hebrais erant qui aliquando Syra lingua, plarumque Hebraa in tractatibus aut oblationibus utebantur ad commendationem : gloriabantur enim se dici Hebraos propter meritum Abraha.* These were of the Hebrews who sometymes vsed the Syriack but most part the Hebrew in their treatises, that is, ( speeches or exhortations ) or Oblations, for ostentation. For they did boast that they were called Hebrews, for the merit of Abraham. These are the words of the author truely reported, and truely translated. Whereas the knight put this præface, that there were certaine Iewes among the Gracians, as namely the Corinthians, which words are not in this author. Then he goeth on thus : ( who did celebrate the diuine Seruice and Sacraments &c. Whereas in the author there is neither the word ( celebrate ), nor the word ( diuine Seruice ) much lesse the word ( Sacraments ); all that hath any shew of a thing like is, that word ( oblationibus ); which signifieth offering, whereof some may be made by Lay men and women, as the Puritane Ministers finde full oft to their profit, without any celebration or Sacraments, the word ( tractatibus ) signifieth speeches or exhortations by word or writing, and soe S. Aug. calleth the expositors of Scriptures tractatores. Lastly whereas the author declared the end for which they vsed those tongues,

de doct. Chr.  
Vinc. Livin.  
adu. here.  
cap. 27.

Antiq. super  
place. 7. See  
will. p. 126.

Moulins Antibar.  
arian. p. 68.

He that himselfe  
is yet in ignorance  
of no man's will  
with Jew. Def.  
628.

He that himselfe  
is yet in ignorance  
of no man's will  
with Jew. Def.  
628.

gues, to wit for ostentation bragging that they were *Hebrewes*, for the meritt of *Abraham*, this knight leaueth all that out, and putteth in these words of his owne which the common people vnderstood not, as if they were the author's words. Now though this authority doe not import much either one way or other, yet a man may by it see the honesty and fidelity of this knight, who in all this sentence which he maketh 9. lines in his booke, he hath not one word right cited, but onely these ( *Sometymes in the Syriacke and most commonly in the Hebrew tongue* ) which being taken alone what sense can they haue, and yet how many lines a man is faine to write to lay open his naughty dealinge?

6. Another point of our doctrine, to wit, *transubstantiation* hee draweth from the Hæretiques *Heliesaita*, which fained a twofold Christ one in heauen another in earth, out of *Theodore*. And from one *Marcus* an Hæretique who by his inuocation ouer the Sacramental cupp, as the knight saith, caused the wine to appeare like bloud, out of *S. Irenaus*. And lastly from the *Capharnaits* in Christ's tyme, out of his owne braine, and soe cōcludeth our Succession in doctrine and person to bee drawne from Idolaters, Hæretiques, and Capharnaits. Of the first of these three *Theodore* saith, that those hæretiques made two Christs one below, another aboue; of whom they say that he had dwelt in many before, and at last came downe hither;

*Riuntus Tom.*  
p. m. li. 33. &  
de canib. hæreticis  
Ry -



Chap. 7. hither ; or as others declare it ; that at last he came and rested in *IESVS* the Sonne of *MART*. An hæretical fable indeede, which noe man can tell what to make of ; but wherein is it like to our transubstantiacion ? these hæretiques make two Christs wee acknowledge but one ; and the same both in heauen and in the consecrated host. *Marcus*, as *Irenæus* saith, by the helpe of the Diuell through art magique, changed the colour of the wine in the cup or chalice, which the *knights* is pleased of himself to call sacramentall, into seuerall colours. The Catholique Priest doth the cleane contrary ; for the colour and other accidents remayning, he changeth the substance of the wine into the Bloud of Christ, by the Omnipotent power of almighty God. For the *Capharnaits*, they thought they should eate Christ's body peece meale, and after the manner of the flesh whereon they feede ; we receiue Christ whole and entire, not in the forme and shape of flesh, but of breade ; and in a spiritual, though real manner. What likenesse then in all these doctrines with ours, to a man in his right witts ?

7. A third point is of the Supremacy of the Pope, which he fetcheth from *Phocas* Emperour who he saith first gaue it to the *Bishop* of *Constantinople* 600. yeares after *Christ*. But to giue vs more antiquity, he saith the *Gétils* were our first founders, and benefactors. For which he alleadgeth the saying of our *Sauieur*. The

*Inc* 22. 25. Kings of the Gentiles exercise Lordship ouer the, and they

they that exercise authority vpon them are called benefactors. Heere he saith we are deriued from bloudsuckers and Gentils, vsurping power ouer kings in things spiritual and temporal: whereas his doctrine he saith is from Christ: Whosoever wilbe great among you, let him be your Minister; and whosoever wilbe chiefe among you let him be your seruant. This is his discourse. To which I answere, that the knight is egregiously mistaken in saying that Phocas gaue that authority to the Bishop of Constantinople; though if hee should haue giuen it, or rather attempted to giue that which he could not giue to the Bishop of Constantinople, what is that to vs? Doe we deriue our Succession from Constantinople? was there not a Bishop of Rome, and was hee not acknowledged for heade of the Church some hundreds of yeares before euer there was a Bishop of Constantinople or a Constantinople, or euen a Constantine himself? What then doth he tell vs of the Bishop of Constantinople, or Phocas, or any such? rather the cleane contrary: for all true history telleth vs, that whereas John that ambitious Bishop of Constantinople, would haue us habetur had that title of Vniuersall Bishop whereby hee might seeme to equall the Bishop of Rome (though in words he protested neuer to doe any thing against the See Apostolique) wherein he had beene supported by Maurilius the Emperour, and vpon whom therefore and all his, almighty God shewed the seuerity of his iudgments, when Phocas came to bee Emperour,

To Rome it shal

in ep. Pelag.  
10. 1. Conc.

V. Cedr.  
Lonar. &  
alias ap.  
Coqu. cont.  
progr. 22.  
pag. 327.

though



Chap. 7. though otherwise a naughty cruel mā, he made  
 a constitution, declaring that the Church of  
 Rome, which is head of all Churches should  
 bee soe called and held by all; forbidding the  
 Bishop of Constantinople the vse of that title;  
 which he tooke vpon him of himself. Out of  
 which commonly the Protestants obiekt, that the  
 Bishop of Rome hath receiued his authority from  
 Phocas, which is a most absurd and foolish con-  
 ceipt. For the Bishop of Rome's authority is farre  
greater then can be giuen by any earthly man;  
and which being giuen by our B. Saviour  
himself heere vpon earth, the Bishops of Rome  
had possessed and exercized continually for  
the space of more then 600. yeares before  
Phocas his tyme. How then could it come  
 from him? But this sheweth the *knights* igno-  
 rance and absurdity (which is our busines in  
 this place) first in saying that Phocas made  
such a Decree in behalf of the Bishop of Con-  
stantinople, which sheweth his ignorance, for  
that Decree was made by Phocas in fauour  
of Bonifacius Bishop of Rome against the Bishop  
of Constantinople. Secondly in alleadging that  
 for a reason or ground of the Bishops of Rome's  
 authority, which is commonly alleadged euen  
 by Protestants against it., who by exalting the  
 Bishop of Constantinople would willingly deprese  
 the Bishop of Rome.

8. As for the *knights* other argument or his  
 place of Scripture of the *kings* of the Gentils. I  
 see not what it is that hee would say to the  
 purpose

purpose. Our Saviour indeede telleth his Chap. 7.  
Disciples, hee will not haue them imitate the domineering manner of gouernment of those Kings; but contrarywise, that hee that is cheife among them, shalbee as a Seruant to the rest. Which Councel is & hath euer beene most obserued by the Bishops of that holy See of Rome; who therefore haue vsed to stile themselves. SERVVS SERVORVM DEI. THE SERVANT OF THE SERVANTS OF GOD, but will this knight therefore haue it that by reason of this humility there must not bee any Superiority, that because he must carry himself like a seruant, therefore hee must not feede the Lambes and sheepe of Christ? If he meane this, as I see not what els he should meane, I say noe more but that it is a conceipt worthy of him? But besides what a fine line of Succeßion is heere? Doth the Pope succede either Phocas or any other king or Kings of the Gentils? to what purpose then are they named?

9. But to goe yet on with his toyes, hee deduceth our worship of Images from the Basilidians and Carpocratians, who (saith hee) did worship images; and professed that they had the image of Christ made by Pilate, for which hee citeth S. Irenæus in the margent. His owne doctrine he deriueth from the second of the ten commandements, according to his owne translation, Thou shalt not make to thy selfe any grauen image. Heere againe the Knight giueth yet more ample testimony of his notorious  
naughty

So did Cam

See Jewell Deput  
p. 474 &  
p. 483. p. 26  
p. 375/86



Chap. 7. naughty dealing. For why; when he said that  
 — — these Hæretiques had the picture of Christ,  
 made as they said by Pilate, why I say could  
 not hee haue gone on with S. Irenæus, who,  
 speaking of that, and other pictures both  
 painted and carued, which they had; saith:

*Iren. lib. 1.  
 cap. 24.*

*Has coronant, & proponunt eas cum imaginibus  
 mundi Philosophorum; to wit cum imagine Pythâ-  
 gora, & Platonis, & Aristotelis, & reliquorum;  
 & reliquam obseruationem circa eas similiter vt  
 gentes faciunt. They crowne them, and propose them  
 with the images of the Philosophers of the world; to  
 wit, Pythagoras, Plato, Aristotle, and the rest;  
 and vse such other obseruation towards them, as  
 the Gentiles doe. Doth not this answeare you  
 Sir Humphrey? Doe you not heere find a dif-  
 ference betweene that worshipp and ours  
 betweene idolatry and religion? betweene  
 their adoring the creature of wood and colour,  
 in place of the creator; and our adoring the  
 creator represented by the creature? betweene  
 their adoration of idolatrous damned Philoso-  
 phers, and our worshipp of the blessed Saints  
 and Seruants of God, liuing with him in glory?  
 This is too too grosse for such a subtile knight as  
 you are. Now for prooffe of your doctrine by  
 Succession from the 2. commandement, it is ri-  
 diculous to call it Succession; though you tooke  
 the place of scripture in the true sense, as you  
 doe not. For how doth your doctrine succede  
 the commandement, a man may proue his  
 doctrine out of scripture, but not deriue the  
 Succession*

Succession thereof out of that prooffe. For this Chap. 7.  
Commandment it is neither the second, but an  
 explication of the first; nor is it truly transla-  
 ted; for there is not the word Image in that place  
 of scripture.

9. A first point is Communion in one kind, which  
 hee saith wee haue from the *Manichees*, and  
 from the *Nazarites*, who it is not like as *Bellar-  
 mine* saith, did drinke of the Chalice against  
 their Vow, nor yet like that they did wholly  
 abstaine from the *Communion*: Out of which hee  
 gathereth that they did communicate in one  
 kinde onely. And heere saith the Knight, is  
 their best Succession from Hæretiques, and an  
 vncertaine example of the *Nazarites*. Whereas  
 his doctrine ( he saith ) is taught by *Christ*,  
 himself, *Drinke yee all of this*. This is the Knight's  
 discourse. But to answere him, I say; that  
 before euer there was *Manichee* in the world, the  
B. Sacrament was administred; sometymes in  
 one kind, sometymes in both. The *Manichees*  
 abstained indeede from receiuing the chalice,  
 out of one hæretical principle, as now our Hæ-  
 retiques stand to haue it for another like prin-  
 ciple; against which as in that tyme the Church  
 forbad the vse of one kind, soe now it forbiddeth  
 the vse of both kinds, and may againe giue way  
 when it shall seeme conuenient for the vse of  
 both kinds, the doctrine euer remayning the  
 same, as vpon another occasion I said before.  
 For that word of our *Sauour* *Drinke yee all of  
 this*, from whence the Knight draweth the Suc-  
 cession

*& so you may see  
 an Article of Faith  
 explicated  
 pherson*



Chap. 7. cession of his doctrine, it was spoken onely to the  
Apostles and in them to Priests not to the Layity.  
 Of which I shall haue occasion to speake againe afterwards.

10. But to come to an end of this matter, the Knight draweth our *inuocation of Saints* and *Angels* from the *Angelici*, our *Works of Supererogation* from the *Cathari*, our *Worship of the B. Virgin* from the *Collyridians*, our *Forbidding Priests to marry* from *Tatianus* and the *Manichæes*, who he saith *Forbad it in their Priests*. Putting downe the Latine words in *Sacerdotibus*. As if those special words were in *S. Epiphanius*, whom hee citeth. But this serueth for nothing, but to shew the man's shamelesnesse more and more. For the *Angelici* they were *Heretiques*, swaruing from the rule of the Catholique faith, by excesse, that is, honouring Angels more then their dew, or more then creatures; as Heretiques of these tyme doe by defect; that is, not honouring them soe much as is dew nor as creatures specially honoured & imployed by God, for the good of mankind. The *Cathari* or *Puritans* as he interpreteth the word himself, a man would thinke should belong more to him that is either a *Puritane* or a *Brother*, or at least a *Reformer*, then to vs *Catholiques*. But the *Cathari* were *Novatians*, who out of pride and self conceit, as if they were more cleane and holy did condemne *Catholiques*, for admitting men to pennance, though they sinned neuer soe often & soe grieuously, whereas they,

V. Gual.  
chron.

(1.) & excess

they, Saints forsooth, if a man did for feare deny his faith, they would haue nothing to doe with him any more. Now what is in this, like our *works of Supererogation* that is works which a man is not bound vnto? The *Collyridians* exceeded the measure of honour dew to our *B. Lady*, for they did offer sacrifice vnto her, as the *Antidico Marianite* did erre contrarily denying her dew honour, whom the *Knight* did forbear to name, lest he might seeme to name his owne sect. Now *Catholiques* goe in the middle they doe not offer sacrifice vnto her, that honour being dew to God alone, but they giue her all the honour that can belong to a pure creature. *Tatianus* and the *Manichees* disallowed all marriage, but that they did disallow it specially in *Priests* I doe not find in *Epiphanius* as the *Knight* would make men beleue by putting the words (*in Sacerdotibus* in Latine and in a distinct letter. Though indeede it be lesse allowable in *Priests* then in other men.

II. It being then soe, that of these hæresies which heere the *Knight* reckoneth, & whereof he would make vs guilty, there is not one of them that any way cōcerneth vs, but rather as a man might easily proue that he & his Church are guilty of almost all of them, how vainely and fondly doth hee conclude this Section, by saying these and the like errors taught in the church of *Rome*, are either lineally descended from the aforesaid *Hæretiques*, or at least haue neere affinity with them: how vaine I

See Whurp. 433. ad 44



Chap. 7.

say and fond is this saying of his? how neere they come, any man may iudge, by what I haue heere said; as also of the linealnes of the discent of our Doctrines from former ~~Heretics~~ or of his from the *Apostles*. For whereas the line should be drawne along by a continued Succession, from the beginning to the end, hee nameth sometymes one onely man or tyme for the whole 1500. yeares, sometymes not soe much as one man, but onely a bare place of scripture corrupted or misinterpreted. Which what *Succession* it may make, let any indifferent man be iudge. Wherein it seemeth the very guiltines of his owne conscience doth make him misdoubt a little, that he hath not sufficiently performed his promise, as may bee gathered out of these words of his. (*If I haue failed in calculating the right natiuity of their ancient doctrine. &c.*) but for all that, he saith, he is sure, that wee are vtterly destitute of a right Succession in person and Doctrine from the *Apostles*, and *ancient Fathers*, as hee saith shall appeare by many testimonies of the best learned among vs. But the knight hath soe ill performed his promises past, that hee cannot looke any man should giue him credit for those that are to come. And for that which hee is sure of, that we haue noe Succession in person and doctrine, that is soe false and soe apparantly false, as that it is not to bee doubted, but he that shall auerre it will make noe scruple of any lye how lowd soeuer.

For

For do not our catalogues of *Popes* sold and Chap. 7.  
printed in London testify the contrary? for ———

Succession in person what clearer testimony can there be in the world of personal Succession then to haue two hundred and odd Popes one succeeding the other in place and office, exercising the same authority and iurisdiction in the sight of the whole world ? Now out of

this personal Succession, we *Catholiques* draw a most firme argument of Succession in faith and beleife as hee calleth it, as the holy *Fathers* haue euer done against Heretiques of their tymes. Which soe long as it standeth good; it is in vaine for Sir *Humphrey* and such men to cry out that wee haue noe Succession in doctrine. Lett them shew when, where, in what *Popes* tyme, and by whom it was interrupted or broken of, or els they say nothing. And soe leauing him to find that out I passe to another Section.

G 3

Of the







*Of the 8. Section, entituled thus. The testimonies of our aduersaries touching the antiquity and Vniuersality of the Protestant faith in generall.*

### CHAPTER VIII.

**T**He title of this Sectiō promiset̄h much, and the beginning of the Section it self much more. For in it he saith, that if the Church of Rome doe not plainely confesse the antiquity of his Church, his Tenets, and the nouelty of her owne; if she doe not proclaime the Vniuersality of the Protestant faith, and confesse it both more certaine and safe, hee will neither refuse the name nor punishment dew to heresy; Which how bold and vnlikely an aduenture it is I presume there is noe man of iudgment be hee neuer soe much freind euen to Sir Humphrey himself that doth not at the very first sight perceiue? how shamelesse and impudent it is, I doubt not but vpon a little examination I halbee able euidently to declare, and consequently how truely both the name and punishment of heresy is dew vnto him,

him, euen by his owne doome. Wherein I Chap. 82  
shall craue thine attention *Good Reader*, that  
perceiuing how well and truely *hee* perfor-  
meth this promise soe great, and vpon soe  
hard conditions Voluntarily vndertaken in  
case of not performance thou maist frame a  
right iudgment of the whole booke by this  
one chapter. And as thou findest him to deale  
heere soe to thinke of his dealing els where.  
But not to say more I come to the triall of the  
matter.

2. Hee pretendeth then to bring the testi-  
monies of our authors, or to speake in his  
owne phrased, the confession of the Church of  
*Rome* touching the Antiquity and Vniuersality,  
Certainty, and Safety of his faith; which who-  
soeuer heareth, would hee not expect the man  
should bring some definition of a *Council* ap-  
proued, or some *Decree* of the *See Apostolique*,  
for that onely is the confession of the Church  
of *Rome*? would not a man expect, he should  
bring some few authors two or three at least,  
acknowledging all these points, or some one  
author for each point; or some one author at  
least for some one of them? surely he would. And  
yet doth the *Knight* nothing of all this: he brin-  
geth not one author, I say not one, for the Vni-  
uersality or antiquity, &c. of his Church. Though  
if he should haue one, two, three, or ten men,  
it would not be sufficient for him; vnlesse he  
haue the authority of the *Catholique Church*, or

*what need any  
Author be cited  
when of whole  
Church confesse  
two persons  
of such &c.*



Chap. 8. Church of Rome. For that is it which he promiseth. But lett vs heare what he saith.

3. In all this Section he bringeth onely three Catholique authors ; *Adrian*, *Costerus*, and *Harding*, for the three seueral points of *Transubstantiation*, *Communion in one kind*, and *private Masse*, as he calleth it, in this manner. Hee saying of himself, that when Protestants accuse vs of adoring the elements of bread and wine, we excuse it by saying we adore it vpon condition : and for that end bringeth these words of *Adrian*. *Adoro te si in es Christus*. I adore thee if thou bee Christ. Soe of *Communion in one kind*, when they accuse vs of taking away the cupp from the Layity, we excuse it : and thereto hee bringeth *Costerus* saying, that *Communion vnder one kind was not taken vpp by the commandement of the Bishops, but it crept in, the Bishops winking thereat*. Thirdly when they accuse vs for our *private Masses* contrary to *Christ's* institution, we excuse it ; and for that end he bringeth these words of *Doct<sup>r</sup> Harding*. *It is through their owne fault and negligence ; whereof the godly and faithfull people, since the tyme of the primitiue Church, haue much complained*. These three be all the authors he hath and this all he saith out of them, in which any man may see whether there bee a word, or shadow of a word for the antiquity or Vniuersality of the Protestant faith in generall, as the title of his Section goeth,

4. I say nothing heere of the man's notable cunning and falshood, in pretending & making his Reader, beleue as if we did excuse our selues in those things whereof they accuse vs: whereby wee might seeme to acknowledge some fault, whereas there is noe such matter in the world, nor one word spoken by any man, by way of excuse as shall appeare. For noe Catholique but scorneth an excuse in matter of his beleife though for life, some may haue some what which may neede excuse, though in that case, we teach an humble confession to bee the best excuse.

5. But to come now to the matter lett vs heare what it is these authors say. *Adrian* as he telleth vs excuseth our adoration of the elements of bread and wine, because we adore it vpon condition if the consecrated bread bee *Christ*; the Latine words of *Adrian* in the margēt are these *Adoro te si tu es Christus*. Which words indeade *Adrian* hath, but they are very different from Sir *Humphrey's* English as any man may of himself see, and spoken by *Adrian* vpon a very different occasion, as I shall now shew. Hee then disputing whether a Iudge may without sinne wish he might lawfully giue iudgment against iustice, and bringing arguments *pro* and *con*, (as *Diuius* doe), for the affirmatiue, he bringeth this. That the deformity of the sinne is taken away and cleared by the cōdition which is added: which hee farther proueth by two arguments: the one that the



Chap. 8. *Council of Constance* doth excuse ignorant people adoring an vnconsecrated host, because this condition is tacitely implied if the consecration be rightly made: the other that all Doctors agree that a man may auoide perplexity betweene idolatry and disobedience when the Deuill soe transfiguring himselfe as to seeme *Christ* commandeth one to adore; if vpon condition he adore thus. I adore thee if thou be *Christ*. This is what *Adrian* hath. Wherein first any man may see he speaketh nothing of his owne opinion but of others, and that by way of dispute only. Secondly the condition which is tacitly implied in the adoration of an vnconsecrated host according to the *Council of Constance* is not that which *Sir Humphrey* putteth, to wit, if the consecrated bread bee *Christ*, but this other, if it bee rightly consecrated which is cleane another matter; for his condition euer supposing a right consecration maketh doubt whether *Christ* be there or not which is most false, the other condition maketh noe doubt of that but onely whether this particular host be rightly consecrated manifestly supposing that if that be, *Christ* is truely there. Thirdly that other condition or words. *Adoro te si tu es Christus*: which he would make a man beleue were spoken by *Adrian* of the most B. Sacrament are spoken of the Diuell taking vpon him the shape of *Christ*.

6. Now what grosse delusion is this? What excuse can you finde for it *Sir Humphrey*? But suppose

suppose *Adrian* had erred in this or in any Chap. 8.  
other particular point, either ignorantly as a  
Catholique may, or wilfully as onely Hæreti-  
ques doe: Doth it follow that he agreeth with  
you in all other or that hee counteth your faith  
ancient, vniuersall, certaine, or safe? noe such  
matter; nay how on the contrary he abhor-  
reth & detesteth your doctrine as most wicked  
and damnable is plainly to be seene by a  
Bull which he writ to *Fredericke* Duke of *Saxony*  
against *Luther* and his Doctrine disprouing  
euery point thereof, exhorting the said *Frede-  
rick* to forsake it and returne to the true Ca-  
tholique faith now in the dayes of *Adrian* Pope  
and *Charles* Emperour as the *Saxons* did at first  
embrace it in the tyme of the first Pope and Em-  
perour of the same names and then liuing toge-  
ther. With a great deale to the same purpose.  
What madnes then is it to alleadge a Catholi-  
que Diuine, a Pope and such a Pope for the an-  
tiquity and Vniuersality of your beleife.

7. Now for *Costerus* you say he excuseth the  
taking away, of the cupp from the Layity. But  
if you would giue a man leaue to bee soe bold  
with your worshipp, I would know what  
excuse you can find for such a notorious lye?  
If he excuses it he acknowledgeth the thing  
to neede excuse and consequently to be ill; and  
I pray you where doe you find him doe that?  
noe where verily. For he hath one special title  
of this controuersy; wherein he proueth  
the



Chap. S. the truth of the Catholique faith in this point,  
 ————— by ten seuerall reasons, and solueth sixteene  
 obiections as well of former as later Heretiques  
 against it. If this be to excuse, I know not  
 what it is to maintaine and make good a  
 thing.

*Enchirid.*

8. But now to come to *Costerus*, he by oc-  
 casion of soluing an obiection, saith that the  
 custome of communicating in one kind began  
 from the people; for it hauing euer beene free  
 to communicate in one kind, or both, as  
*Costerus* there often repeateth, the people for di-  
 uers incōmodities, by little and little abstained  
 from the chalice, which abstayning of theirs the  
*Bishops* for other reasons alsoe, by silence appro-  
 ued. Whereby you see his meaning is plaine and  
 cleare against you. And for his words, whereas  
 you relate them thus. *It was not taken vpp by the  
 commādmēt of the Bishops, but it crept in the Bishops  
 winking thereat*: They are indeede thus. It is to  
 bee diligently noted, that the communion of one kind  
 crept in, not soe much by the commandment of the  
*Bishops* as by the vse and practize of the people, yet the  
*Bishops* winking thereat. Wherein though there  
 be but a little difference yet it sheweth your fi-  
 delity according to our Saviour's saying: *Qui in  
 modico iniquus est, & in maiori iniquus est. He that  
 wicked in a little is wicked in a greater.* For *Costerus*  
 doth not say, that it did not come in by the com-  
 mandment of the *Bishops*, but not soe much by  
 that as by the peoples vse and practize.

*Luc 16. 10.*

9. Now what is this to your purpose, where is  
*Costerus*

*Costerus* his testimony for the antiquity, uni- Chap. 8.  
 uersality, certainty, and safety of your Pro-  
 testant religion? is not that whole booke written

Onely to maintaine the *Catholique Romane* faith  
 in the points now adayes in controuersy, and  
 to condemne the contrary of vanity folly and  
 error? how then can he thinke it false? But be-

cause I will not stand to deduce it by way of ar-  
 gumēt. I will onely cite one place directly oppo-  
 site to the scope of this your section; Where he

saith that onely the children of the Church, (by

which Church he meaneth the *Catholique Aposto-*

*lique Romane* Church as he oftē declareth himself)

merit encrease of grace and aternal life; that they onely

are gratefull, & pleasing to God, they onely the children

and freinds of God; they onely haue communion with

the Saints and merits of Saints, they onely are adorned

with true and Christian vertues; they onely haue the

promise and certaine expectation of aternal life.

Which saith the are great and most true priuiledges,

for out of the Church, nothing of all this is found; noe

holinesse, noe Christian vertue, noe worke pleasing to

God, noe merit, noe hope of Saluation. Thus he. Now

good Sir knight is not heere good comfort for

you? are you in *Costerus* his iudgment in the more

certaine and safe way? Doe not you then abuse

authors to your owne, and other mēs perdition?

but though you being become a Sect-Maister or

at least a great Maister in the Protestant Sect

there is little hope that this laying open of your

dealing will make you better but rather make

you more intraged: Yet I trust some well mea-

ning

*Cost. enchir.*  
*cap. 2. n. 3.*



Chap. 8. ning people, deluded by you may heereby  
 come to vnderstand themselves better, and  
 come to the onely safe way indeede the Catholi-  
 que Church, and leaue you to your Protestants  
 safety.

10. But since you are also soe shamelesse  
 heere as to say that we doe not condemne you  
 for receiuing in both kinds, looke in the Council  
of Trent and see whether you doe not find an  
 heauy curse, against any that shall say; that all  
 and euery of the faithfull ought by the precept  
 of God, or necessity of saluation, to receiue  
 both species or kinds of the most holy Sacrament  
 of the Eucharist. *Si quis dixerit ex Dei precepto vel*  
*necessitate salutis omnes & singulos Christi fideles*  
*utramq; speciem sanctissimi Eucharistia Sacramenti*  
*sumere debere, anathema sit.* The like hath the  
 Council alsoe of Constance soe plaine, that you  
 your selfe afterwards confesse that the one doth  
 accurse, the other accuse all for Hæretiques;  
 that deny the lawfulnessse of one kind, as you  
 doe. If then we not onely write against your  
 Doctrine as against an hæresy, as may appeare  
 by all our controuersies and schoole diuines,  
 and euen by Gerson's treatise against the hæresy  
 of Lay communion vnder both kinds. Which  
 treatise you your self cite els where in the mar-  
 gent; but also condemne it in two generall  
 Councils, how can you haue the face to say  
 wee doe not condemne you. Good God what  
 shall a man say to such men as you are?

11. But to come to Doctor Harding, the  
 third

the more shame is y<sup>e</sup>  
 whoe confesse that  
 first did distribute  
 both kinds &c.  
 in the Ch<sup>h</sup> of  
 and under both &c.

Sept. 31.

can. 1.

pag. 174.

third author of ours, which you bring to  
 proue the Antiquity, Vniuersality, Certainty,  
 and Safety of your *faith*, let vs heare how you  
 vse him. You say when you accuse vs of *private*  
*Masse* cōtrary to *Christ's* institutiō, and custome  
 of the *primitiue Church* we excuse it, that it is  
 through their owne default and negligence whereof  
 (saith *Mr. Harding*) *the godly and faithfull people*  
~~since the tyme of the Primitiue church haue much com-~~  
 plained. Soe you. Wherein first any man may  
 see there is noe sense. For heere is a relative  
 (their) without an antecedent: which fault if  
 you had committed in a theme, when you were  
 a schoole-boy, it might perhaps haue cost you  
 somewhat. For you doe not expresse who it is  
 that *Doctor Harding* speaketh of, when hee  
 saith it is *their owne default*; neither can it be  
 himself or Catholiques in generall, for then  
 he would haue expressed it in the first person:  
 saying it is *our owne fault*: and if it bee not him-  
 self nor Catholiques in generall, then can it  
 bee noe excuse; for they be Catholiques in ge-  
 nerall or the Catholique Church which you  
 accuse; and the accusation and excuse must  
 answere one the other.

12. Secondly it is noe excuse in regard  
 of the *Masse*: for an excuse hath noe place,  
 but where the thing whereof a man is accu-  
 sed is acknowledged for a fault. Now that  
 is not heere: for that whereof you accuse vs  
 is, that our *Priests* say *Masse* without any  
 commu-

*Rules of people*  
*is repeated twice*  
*in Sect of both*  
*ends & omitted*  
*here by printer*  
*See Calender p. 11*



Chap. 8.

See Caluad. p. 112.  
172.Sess. 22.  
can. 8.

communicants, which thing Dr. Harding is  
 soe farr from acknowledging to bee blame  
 worthy, that hee doth expressely and stoutly  
 maintaine it against your Jewel, as a special con-  
 trouersy in that whole chapter which you cite.  
 How then doth he excuse it? Thirdly he doth  
 maintaine the doctrine of the Councel of Trent  
 in this as in all other points where this Canon  
 is decreed, citing also this very Decree. Si quis di-  
xerit Missas in quibus solus Sacerdos sacramentaliter  
comunicat illicitas esse, ideoque abrogandas: anathe-  
ma sit. If any man say that Masses, wherein the Priest  
 onely communiceth sacramentally are vnlawfull  
 and therefore to bee abrogated lett him bee anathema.  
 Fourthly in another place he denieth your very  
 terme of priuate Masse; and noteth vpon the  
 conference betweene Luther and the Diuell,  
 which hee there setteth downe, that that terme  
 in Luther's sense and your, came first out of the  
 Diuells schoole: and saith that all Masse is publique  
in regard it is offered by the Priest, who is the publi-  
que Minister of the Church, and auaileth all, not onely  
not communicants, but euen not present. Which is al-  
 soe the doctrine of the Councel. Fifthly I answea-  
 re, that though you sett downe this authority  
 lamely in this place; soe as noe man can tell  
 what to make of it, yet citing the same els  
 where, you say out of him, that it is the peoples  
 owne fault and want of deuotion that they doe not  
 communicate with the Priest: Which is but the sa-  
 me that the Councel of Trent also saith: Which is  
 a cleane other matter. For you doe not accuse  
 our

our peoples coldnes of deuotion ; for that would fall much more vpon your owne ; but our *Priests* for saying Masse without the people communicating, which is noe fault : and this *Dr. Harding* maketh good : the other hee excuseth ; or rather not excuseth ; but acknowledgeth and condemneth as a fault.

13. And for his opinion of your religion in general looke but in his Epistle to *Jewel* before his reioynder to *Jewel's* reply. And there you shall find he sheweth you to haue noe antiquity ; For that you beganne with *Luther*. Which he proueth by your owne confessions, more then 7. tymes in the apology of your *English Synagogue* : where you say, that *Luther* and *Zuinglius* were the first that beganne to sett abroad the Gospel, and that all the light was quite extinct ; and that all the fountaines of the pure water of life, were vtterly dried vp before they came. He sheweth you to haue noe vniuersality, because you seperate your selues from the vnity of the Catholique Church, dispersed ouer the whole world. He sheweth you to haue noe charity, because charity cannot consist without vnity ; nor euen faith, which he proueth by the authority of Saint *Augustine*, and consequently that you haue noe hope of saluation : and soe he refuseth euen to bidd Mr. *Jewel* farewell. Haue not you then great reason to haue affiance in Mr. *Dr. Harding's* testimony of the antiquity, vniuersality, and safety of your Faith ? Doe not you then heerein



Chap. 8. notoriously abuse all manner of men both  
 ————— authours and readers ! but this is soe ordi-  
 nary with you that there is noe wondering  
 at it.

14. Well thus much then for these three  
 authors whom you haue soe egregiously bely-  
 ed. Now lett vs heare what you say of your  
 owne or of your selfe. You say our best lear-  
 ned ( yet you name none ) decline those our  
 traditions which you deny : and that the most  
 ingenious of vs are ashamed of those additions  
 which you deny. ( Neither doe you name any  
 of these ingenious people. ) For example you  
 say when we are charged with worshipping  
 of images we deny it, or excuse the manner of  
 adoration, but doe not condemne you for not  
 worshipping the. But good Sir I pray you what  
 Catholique denieth the worshipping of images  
 what? Catholique doth excuse the manner of  
 worshipp. Name the man if you can? Our  
 Divines declare adoration to be dew, and the  
 manner how it is dew : but to excuse this, or  
 deny that, noe man doth, noe man ( I mea-  
 ne a Catholique ) euer did ; noe man can euer  
 doe. Now for you can you haue the face, to  
 say that noe man of ours condemneth you for  
 not adoring them? this is to Sir Humphrey. Doth  
 none of our writers condemne you? noe Bellar-  
 mine, noe Baronius, noe Sanders, noe Alanus Co-  
 repus, noe Coserius, noe Vazquez to omitt the mo-  
 re ancient Writers against the Iconomachi? Doth  
 noe Council of Trent say anathema to  
 you,

Againe both  
 Baeheltria &  
 with the conliab.

At the Council of  
 Frankfurt 1545

The Council of  
 Trent 1545  
 of the Council of  
 Trent 1545

you, for denying dew honour and veneration to the *Images of Christ and his Saints*? Doth noe *Council of Nice* say *anathema* to such as doe not salute holy and venerable images? *His qui non salutant sanctas & venerabiles imagines anathema.* Was the acclamation of the whole *Council*, consisting of 350. Bishops and yet noe man condemneth you? What shall a man say to you? What answere may a man make but onely to say that all this is your owne.

Chap. 8.

Seff. 25. de  
cr. de reliq.  
& Sanctoru  
imaginib.  
Conc. Ni-  
can 2. act. 7.

15. The like I may say of all the rest of your fond accusations; and more fond excused; which you heape together which it would bee too long to stand answearing one by one. Onely the last I cannot omit; which is, that you accuse vs of flat idolatry (not knowing that the *Council of Nice* in the place last cited hath a special anathema for you, for that very word; ) and you take comfort that we cannot charge you with the least suspicion thereof, in your positive points. To which I answere Sir *Humphrey*, that if you marke the matter well, you will haue little cause to take such comfort. For it is a farr greater euill for you to be truly charged with *heresy*, then for vs to be charged falsely with idolatry. And though the charge of idolatry against vs were as true, as that of heresy is against you; yet would you not haue any such special cause of comfort, *heresy* coming not much short of idolatry.



## Chap. 8.

Tertul. de  
prescr. cap.  
40.

2. 2. q. lib.  
7. in E/ai.

For Tertull: doubteth not to equal them. *Nec dubitare quis debet, neque ab idolatria distare haereses; quum & auctoris & operis eiusdem sint, cuius & idolatria.* Neither ought any man to doubt, that heresies doe not differ from idolatry, since their author and worke is the same, which idolatry. Nay in some respects *haeresy* goeth beyond idolatry as S. Thomas well sheweth and S. Hierome saith absolutely and without limitation. *Nemo tam impius est quem Haereticus impietate non vincat.* There is noe man soe impious whom an Heretique doth not surpasse in impiety. Therefore your comfort is vanity, since your profession is impiety. And soe much for that matter.

16. Now if any man will but lend an eare he shall heare a fine conceit of yours, whereby to proue your Faith ancient vniuersall and what not. That is by answearing our question where your Church was before Luther in this manner. Of the foure Creeds, to wit, of the Apostles of Nice, of Athanasius and Pius 4. You beleue 3. which were beleued before Luther: of the 7. Sacraments you beleue 2. which we confesse also to haue beene instituted by Christ; of Scriptures you acknowledge 22. books. For canonical, which we allow, & which were soe beleued before Luther's tyme. Of the 7. generall Councils 4. are confirmed by Parliament in England, not called by Luther. The traditions vniuersally receiued and which we confesse to bee Apostolicall, are deriued from the Apostles to you,

why saith  
7. Councils  
then 17. or  
19.

you, as you say, not from *Luther*. The prayers in Chap. 8.  
 your common prayer booke, are the same, Say — — —  
 you in substance with our ancient liturgies,  
 not breached by *Luther*; the ordination of Mi-  
 nisters is from the *Apostles*, not from *Luther*.  
 If therefore say you the 3. creeds, the two prin-  
 cipall Sacraments, the 22. books of canoni-  
 call scripture, the fower first generall *Councils*,  
 the Apostolique traditions, the ancient Litur-  
 gies, the ordination of *Pastors* were anciently &  
 vniuersally receiued in all ages, in the bosome  
 of the *Romane Church*, euen by the testimonies  
 of our aduersaries, is it not a silly and senselesse  
 question to demand where our Church was before  
*Luther*? all this is your discourse Sir Knight, and  
 most part your very words: wherein you seeme  
 to thinke you haue soe satisfied our question  
 that in your iudgment it is silly and senselesse  
 to demaund it any more. But it will easily ap-  
 peare on the contrary side, what a silly & sense-  
 lesse thing it was for you to frame such a dis-  
 course to your selfe, and much more soe to pu-  
 blish it to other men, as if any body els had soe  
 little witt as to be pleased therewith. For be it  
 soe, that these points of doctrine were anciently  
 taught, as they are now taught by the *Romane*  
*Church*, what followeth? that you had a  
 Church before *Luther*? nothing lesse. For a  
 Church consisteth not of points of Doctrine or  
 faith onely, but much more of men professing  
 such and such Sacraments & rites, such a faith  
 & religiō. If therefore you will shew vs a Church



Chap. 8. you must shew vs such a company of men; which till you can shew, the question remaineth vnanswered. If you say, they were the same men of which the *Romane Church* did then consist, which you seeme to say in that you tell vs your Church was in the bosome of the *Romane Church*, I answere, that is not to the purpose. For as now since *Luther's* tyme, you are a distinct company making a Church such as it is by your selues, soe you must shew a company of men in like manner distinct in former tymes from ours, and your antiquity is onely to begin from such a tyme as you began to bee a distinct company from vs: You must not thinke to stand and contend with vs for antiquity, and then pretend our antiquity to bee yours. But you must shew a distinct Succession of Bishops, a distinct common wealth or people, professing that Faith onely which you beleue, & practicing those rites, ceremonies and Sacraments onely which you haue; when you haue done this you may better demand what a silly & senselesse question it is to aske where your Church was before *Luther*.

17. But because you mention your being in former ages in the bosome of the *Romane church*, not onely heere but els where often in this your treatise; as if thereby you would make your Church seeme one and the same with ours, or at least to descend from ours, and soe to participate of our Visibillity and Vniuersality, I will alledge you a saying of *Tertullians*, which doth

*Tertull. de  
p. aser. cap.  
36.*

soe

soe fully answere the matter, that you will take but little comfort in the manner of your descent. Thus it is *Tertullian* having alleadged for his eight prescription against *Hæretiques* the authority of the *Apostolique* churches, which then kept the very authentical letters written. To them by the *Apostles*, and especially of the *Romane Church*, which he calleth happy for that to it the *Apostles* powred forth all their whole doctrine, together with their blood, and therefore putting downe a brieft summe of some speciall points thereof concludeth in theſe words. *Hæc est institutio non dico iam quæ futuræ hæreses prænnunciabat, sed de qua hæreses prodierunt. Sed non fuerunt ex illa ex quo facta sunt aduersus illam. Etiam de oliua nucleis mitis & optima, & necessaria, asper oleaster exoritur. Etiam de papauere fici gratissima & suauissima, ventosa & vana caprificus exurgit. Ita & hæreses de nostro fructificauerunt, non nostræ: degeneres veritatis grano, & mendacio siluestres.* This is the institution I doe not say now, which did foretell *Hæresies* to come, but out of which *hæresies* haue come. But they were not of it from the tyme that they became against it. Euen out of the kernel of the mild, fatt, and necessary (or profitable) oliue, the fower bastard oliue groweth. From the seede alsoe of the most pleasant and sweete figtree ariseth the windy and vaine or empty wild figtree. And soe haue *hæresies* fructified out of ours but they not ours degenerating from the graine of truth,



Chap. 8. and becoming wild by vntruth or lying.

Thus farr *Tertullian*. Acknowledging indeede that *hereses* haue their beginning from vs that is that the men that broach them come out of our Church: but that they are noe more ours when they beginne once to be against vs. And that the dishonour thereof redoundeth not to vs, but to themselves hee declareth by the two similitudes of the oliue and figgetree, comparing vs to the true and fruitfull trees, and them to the bastard vaine, and wild trees, issuing out of the former. All which if you consider well Sir *Humphrey* you will find it but a small honour for you to haue come out of the *Romane Church*, though you haue layen neuer soe long in the very bosome thereof as you bragge for from the tyme you haue begunne to be against it you are not of it. And soe much for that.

18. Now for these points of Doctrine by you named, wherein you agree with vs, and which you hauing no Succession of your owne, you cannot haue it by any other meanes but by and from vs, which therefore are ours and not yours we doe not question you for your antiquity and vniuersality: but for these other points wherein you disagree, as when you deny the doctrine declared by the *Council of Trent* when you deny our seauen Sacraments, deny the truth of one of these two Sacraments, to wit the real presence of our *Sauour's* body & bloud, & necessity & efficacy of

of the other, to wit, Baptisme. Deny our canon of scripture, our number of Councils, our traditions &c. For this is your *faith* properly, as you are a distinct company or Church. Shew your doctrine in all these points that is your deni-  
 X  
 all of them to haue beene anciently and vni-  
 uersally taught, or euen before *Luther's* tyme, and you haue said something; which you not doing; I cannot but wonder to see you soe silly and senselesse (to vse your owne words) as to thinke you haue said something to the purpose. We aske you the antiquity of your doctrine that is wherein you disagree from vs, and you answere vs with the antiquity of soe much as agreeth with ours which is to answere vs with the antiquity of our owne. You haue beene pleased to shape your selues a religion out of ours, and you pleade the antiquity of ours. But that will not serue your turne: that shape which you giue it, is the forme and essence of your religion; soe long then as that is new, your religion is new. Neither can you say the same of our points defined in the Council of Trent, as you seeme to say by asking. Where our Church was where our Trent doctrine and articles of the *Romane Crede*, were receiued *de fide* before *Luther*? this you cannot likewise say to vs for the defining made not the Doctrine new, but bound men by authority of a Council to beleue what they did beleue plainly by tradition, as *Vincen. Vinc. Lerin.*  
*ius Lerinensis* saith that the Church by the de- cap. 32.  
 crees of her Councils hath done nothing els  
 but



Chap. 8. but that what she had before receiued by traditi-  
 on onely, she should also by writing configne  
 to posterity. *Nec quicquam Conciliorum suorum de-  
 cretis Catholica perfecit ecclesia nisi ut quod prius a  
 maioribus sola traditione susceperat, hoc deinde posteris  
 etiam per scriptura chirographum consignaret.* Of  
 which see more in the first chapter heere.

19. After this you aske againe if your doctrine  
 lay inuolued in the bosome of the *Romane  
 Church*, (which say you no *Romanist* can deny,)  
 if it became hidden as good corne couered with  
 chaffe, or as fine gold ouerlayed with a greater  
 quantity of drosse, whether it must bee therefore  
 new and vnknowne because the corne was not  
 seuered from the chaffe, the gold from the  
 drosse before *Luther's* tyme? and then you bid vs  
 because we call your Doctrine nouelty, to re-  
 moue the three Creeds the two Sacraments the  
 22. canonical bookes the 4. first generall Coun-  
 cels, apostolical traditions, and see whether our  
 Church wil not proue a poore and senselesse  
 carcasle. This is your learned discourse Sir *Hum-  
 phrey*, to which I answer asking: First what *Ro-  
 manist* doth acknowledge your doctrine to haue  
 layen inuolued in the bosome of the *Roman  
 Church*? Did euer any man write soe, did euer any  
 man say soe vnto you? nay what *Romanist* hath  
 euer forborne vpon occasiō offered to deny and  
 deny it againe? you teach not onely those bee  
 two but that there be but two Sacramēts, which  
 what *Romanist* euer acknowledged to haue beene  
 taught in the *Romane Church*? one of your Sacra-  
 ments

but two propo-  
 sitions & Sacra-  
 ments &c.

ments is an empty peece of bread and a suppe of Chap. 8. X  
 wine which what Catholique will euer say was  
 Taught in the *Romane Church*? you allow 4. Coun-  
 cels and but 4. you allow 22. books of canonical  
 Scripture and but 22. will any Catholique euer  
 allow this to haue beene Catholique doctrine?  
 take away your (*but*) and then it may passe; but  
 then you take away your religion. But heere is  
 one thing that giueth mee much cause of won-  
 der, which is that you talke of traditions as dis-  
 tinct from Scripture, which is a thing that I did  
 little expect from a man of your profession: and  
 I euer tooke you to be foe fallē out with them,  
 that you made the denial of them, a fundamen-  
 tal point of your Religion; and that therefore  
 you would not endure the word *traditions*; euen  
 in holy Scriptures where it might be taken in a  
 good sense, but alwaies translated or rather fal-  
 sified it into ordinances, though both the Lati-  
 ne and Greeke word did signify traditions most  
 expressely. But this your allowing of traditions is  
 not a thing that I reprehend in you: (though  
 some Puritane Ministers may perhaps not let  
 you passe soe gently with it): but that that fol-  
 loweth, to wit that you should bee soe vnad-  
 uised as to acknowledge your Church or  
 Doctrine, ( which you simply and confu-  
 sedly take for the same being very different  
 as I haue often said ) to haue beene inuolued  
 in the bosome of the *Romane Church*, and  
 to haue become hidden like good corne coue-  
 red with chaffe, and like gold couered with  
 drosse

ser. 5. Translation

Math. 15. 3. 2.

Thys: 2. 15. Mar

7. 3. Galat. 1. 14

Col. 2. 8. & my

Concordance for Tra

Ditions &c.



X Chap. 8. drosse till *Luther's* tyme, and yet to say that it was visible before that tyme? is the corne seene when it is couered with chaffe, the gold when it is couered with drosse?

Ans<sup>w</sup>: 20  
*Cooke's rep.*  
*ep. dedicat.*  
 m. 20.

20. My Lord *Cooke* shewed himself somewhat wiser when asking himself the question which we aske you, to wit, where your Church was before *Luther*, he answered, it made no great matter where it was, soe hee were certaine it was; confessing thereby that his Church was indeede inuisible; but yet in being; which because it seemed hard to perswade any man, he brought a fine similitude of a wedge of gold, dissolued and mixed with brasse, tinne, and other mettalls, which he said did not therefore loose his nature, but remained gold though we could not determine in what part of the masse it was contained. This was somewhat more like for a man, by such a similitude to goe about to proue that a Church might subsist inuisibly, (for the which neuerthelesse a *Catholique Divine* told him his owne very soundly,) but for you Sir Knight to proue the Visibility of your Church by such a Similitude, it were not to be beleueed vnlesse a man did see it in print. You labour to proue your Church to haue beene visible before *Luther's* tymes, and yet you confesse her to haue begunne her Visibility by *Luther*: for thus you aske, was there noe good corne in the granary of the Church, because for many yeares space till *Luther's* dayes it was not seuered from the chaffe? to seuer the corne from the chaffe wherewith it was

was couered, is to make it visible: if then Luther did first seuer it, he first made her visible, which is that we desire. And soe Sir you haue spunne a faire threed. You would faine make your *Church* visible before *Luther*, and you make it inuisible; you looke well about you meane while. Now that which you say next of taking away the 3. *Creeeds* which you professe, two *Sacraments*, 4. *Councels* and 22. booke of *Scripture*, without which our *Church* would bee a poore senselesse carcasse, is most foolish, for who doth speake of taking them away: who doth say they are yours? you will not say your selfe, but you had them from vs? What then doe you talke of taking them away? and whereas you are bold to say that wee now stile them chaffe and new heresies, it is to shamelesse an vntruth for any man to tell but your selfe: and therefore deserueth noe other answer but that it is *SIR HUMPHREY LIND'S*, you vnderstand my meaning Sir.

21. One little thing more there is in this Section, which is, that whereas some of ours haue termed your religion *negative*, in regard it consisteth most in denyall of such things as we teach, as they may well call it, you would retort that terme vpon vs; because wee deny many things which you affirme. But this is not a matter of any moment. For they who call your religion *negative*, doe not meane that you doe not teach any positive erroneous point, but that most of your doctrine I meane that  
which



Chap. 8. which is properly yours, not taken from vs; is negative; and euen those affirmatiue propositions which you teach, if you teach any, are but contradictions of other things, which we teach are not, or may not be done. In which respect, they may be also called *negative*. But for ours it is nothing soe, for it consisteth of positiue points, deliuered not by way of opposition or denyal; for it was before all hæresy; though it is true that it hath many negative propositions and præcepts. Besides out of euey positiue point a man may inferre the contrary negative: Which yet maketh not that a negative, as you doe in some of those propositions which you alleadge; for example you make this a negative point, that we deny the substance of bread to remaine after cōsecration, whereas that is onely a negative inferred out of this positiue, that the substance of the bread and wine is chāged into the body and bloud of our Blessed Sauour, which is our doctrine, & euer was before any *hæresy* arose: but an hæresy arising to the contrary, as that the substance of bread remaineth after consecration: the *Church* out of that positiue point deduceth this negative, that the substance of breade doth not remaine, for destruction of that hæresy. But of this there is enough, and of this whole Sectiō, wherein the Gentle Reader may see whether you *Sir knight* doe not deserue the name and punishment of an *Hæretique*, by your owne Doome not hauing proued either the antiqui-

ty, or vniuersality, or certainty, or safety of Chap. 8.  
your Protestant faith, out of any author of ———  
ours, or euen of your owne, or any shew of  
reasō, or said any thing to the purpose, though  
you haue taken more liberty to abuse those  
three authors which you alleadge & vtter such  
grosse falsities then I doe not say honesty but  
euē shame would giue a man leaue: but which  
is most to bee wondered you haue laboured to  
proue the visibility of your Church, by such  
similitudes as proue the contrary; Which is not  
any praise of goodnes, for you intended it not  
but an argument of the necessity whereto you  
were driuen by the badnes of your cause, and a  
dispraise of your iudgment in that you see not  
what you say.

*Of the 9. Section. The title Whereof is  
this The testimonyes of our Aduersaries  
touching the Protestant and the Ro-  
mane faith in the particular.*

## CHAPTER IX.

**O**UR Knight hauing promised to proue  
the antiquity and vniuersality of his  
faith, and nouelty of ours in generall by the  
testimony of our owne authors & Church and  
performed it brauely forsooth as hath beene  
shewed in the former chapter, he professeth

now



Chap. 9. now in this ninth Section, to proue the same  
 in like sort out of our authors in diuers particular points; as iustification by faith onely, the Sacrament of the Supper, and Doctrine of transubstantiation, Priuate Masse &c. treating euery one heere ex professo and seuerally in distinct paragraphes, whose methode I shall also follow in answering of him.

§. 1. Of Iustification by faith onely, examined.

1. This point of his Protestant iustification by faith onely the Knight proueth, as hee saith, out of a booke published in *Anselmes* tyme, which is called *Ordo baptizandi & visitandi* &c. Of which he citeth two or three several editions to fill vpp the margents with quotations: and to authorize the booke more, he telleth vs that *Cassander* saith it is obuius euery where in libraries. Out of this booke he citeth a whole page and a halfe, which I list not heere stand writing out, but onely I will take the worst word in it all, that is, which may seeme to make most against vs and for the Knight which is this, the Priest is appointed to aske the sicke man whether he beleue to come to glory, not by his owne merits but by the merits of *Christ's* passion, and that none can be saued by his owne merits, or by any other meanes but by the merits of his Passion: to which the sicke man was to answer, I beleue. Wherevpon the Priest  
 gaue

gaue him counsell to putt his confidence in noe other thing. This is the vtmost he can say out of this booke: and what is all this to the purpose? For first the *knight* doth not shew vs any authority for this booke, or that *S. Anselme* had any thing to doe with it; nor telleth vs of any ancient edition before the yeare. 1556. but onely a mention thereof by *Castellus* (a classical author indeede and of the first classe in the *index librorum prohibitorum*) in an appendix alsoe to a forbidden booke falsely called *Io. Rossensis de fiducia & misericordia Dei*, then which hee could haue said nothing more to disgrace it.

2. Besides he telleth vs that the *Index expurgatorius* of the Spanish Inquisition, willett those words of comfort (as he calleth them) spoken by the *Priest*, to be blotted out, which were answere enough, seing the *knight* is to bring vs authority, which we may not except against, as I told him in the first Chapter. And this very alleadging of the *Index expurgatorius*, is a manifest prooffe that it is sett out and corrupted by *Hæretiques*, in fauour of their owne doctrine. For otherwise the *Inquisitors* can not meddle with it, or any other author sett out before the yeare 1515. to change or blot out any thing therein but onely where a manifest error is crept in by fraude of *Hæretiques*, or carelesnes of the Printer. Thirdly and principally I answere that there is nothing in this that doth not stand very well, being rightly vnderstood, with the *Catholique faith* which we now profess.



Chap. 9.

Lib. 5. de  
iustif. cap. 7.  
prop. 3.

fesse. For heere is nothing but what I shewed before out of Bellarmino, to wit, that in regard of the vncertainty of our owne iustice, that is whether we be iust or noe, and for the peril of vaine glory, it is most safe to putt our whole confidence in the Sole mercy and benignity of G O D. Which word Sole doth import confidence in that, and in nothing els. With which it may stand very well, that men in the fauour and grace of God, may doe works meritorious of increase of grace and glory, which is the controuersy betweene Vs and Hæretiques. For men may bee in grace and not know it, they may doe those good works and yet not know that their works haue that supernatural goodnes, purity of intention, and other perfection which is necessary to make it meritorious, all which makes vs vncertaine whether we merit or not, though we be neuer so certaine that if our Workes be such as they should bee, they are meritorious. And to this purpose is the discourse of the Councel of Trent in the end of the 15. Chapter of the 6. Session, where hauing explicated the meritt of good works and reward dew vnto them, it hath these memorable words to stopp the mouths of all insulting Hæretiques. Abstine tamen vt homo Christianus in seipso vel confidat vel gloriatur, & non in Domino. God forbid that any Christian man should trust or glory in himselfe and not in our Lord. What more then is there Sir Humphrey in that booke which you alleadge, then heere is in

This is different from  
Bellarmine for he gives  
proof to Christ's work  
in Rom. 7. 14.  
1. 1. de Purgat.  
c. 14.

id e (Laurent 20)  
Sand: 37 &  
opt 41)

X

is in *Bellarmino* and the *Council of Trent*, or *Chap. 9.*  
which may not be easily explicated to this  
sense? And all this answere is, supposing  
you cite your author true, for I haue not  
seene him: nor doth it soe much import to see  
him. But if it bee not against vs why will you  
say doth the *Inquisition* correct it. I answere  
not for the doctrine but for the doubtfulnes &  
ambiguity of the words which being not  
rightly vnderstood might endaunger the lesse  
wary Reader's fall into your *Lutheran* errour of  
deniall of all meritt of good works, which was  
neuer intended by the author, though it may  
bee he might speake securely in those dayes  
where there was no thought of any such hære-  
sy. But how soeuer the booke is not of any  
knowne good author and it hath been printed  
and reprinted now in this tyme of hæresy & by  
Hæretiques and therefore may well fall vnder  
the *Inquisition's* correction as giuing iust cause of  
suspition that they thrust words in for their  
owne purposes. What poore authority is this  
then for you to build vpon? Wherefore to  
begin well, you haue wholly failled in the  
prooffe of your first point of *iustification*, pro-  
ducing but one onely place and that of noe spe-  
ciall good authority as you alleadge it out of  
*Cassander*, and euen nothing against vs: If then  
you begin soe well with *iustification*, how are  
you like to iustify your self in the rest of your  
points which follow; to which I now passe.



## Chap. 9.

*The Knight's 2. §. Of the Sacrament of the Lord's  
super (as he speaketh) and the Doctrine  
of transubstantiation examined.*

§. 2.

1. **H**E beginneth this §. with a præamble concerning his Churches Baptisme, which he saith noe mā will deny to be the same substātially, with that of the Primitiue Church, and that our salt, spittle, and other cæremonies doe not transubstantiate the element, nor want of them enforce rebaptization. Which serueth for nothing els but to shew the man's folly and vanity; for what *Catholique* did he euer heare speake against the Validity of the Sacrament of Baptisme administred in dew matter and forme, and with intention of doeing what the Church doth though the Minister were neuer soe much *Hæretique*, Iew, Turque, or Infidell or affirme that the cæremonies therein vsed did cause any *transubstantiation* of the water? or that for the want of them the party were to be rebaptized? noe we say none of these things; but onely, that they that administer this Sacrament without these cæremonies euer vsed in the Church from the *Apostles* tyme, vnlesse in case of necessity, doe commit a great sinne, as *Protestants* doe; and the more because they omitt them, out of an hæretical contempt. Which notwithstanding the Baptisme is anaileable.

2. But letting this passe the knight cometh  
to the

to the *Sacrament* of the *Eucharist*, wherein he triumpheth mightily about a certaine Homily of one *Aelfricke an Abbot* heere in England, about the yeare 996. Which he saith was approued by diuers *Bishops* at their Synods, and appointed to bee read publicuely to the people on *Easter-day*, and two other writings or Epistles of the same authors, one to the *Bishop of Sherborne*, the other to the *Bishop of Yorke*. The words of the Homily are these, as he citeth them out of *D. Vsher*. There is a great difference betwixt the body, wherein *Christ* suffered and the body which is receiued of the, faithfull. The body truely that *Christ* suffered in, it was borne of the flesh of *Mary* with bloud and with bone with skin and with sinewes in humane limbs with a reasonable Soule liuing: and his *Spiritual body* which nourisheth the faithful Spiritually is gathered of many cornes without bloud and bone without limbs without soule and therefore there is nothing to be vnderstood bodily but Spiritually &c. Thus farre the authority or words of this author: wherwith *Sir Humphrey* maketh much adoe spending 2. or 3. leaues in it.

3. To which I answere first for his Synods, that it is strange hee nameth not any Synod nor any author or place where any such is extant. For the *Councils* I haue examined them, and yet doe not find any Synod held in England about that tyme or any thing of that nature handled.



Chap. 9. Lett him name the Synode, and bring the words, I doubt not but we shall find a sufficient answeare: therefore to let his Synods alone for the present, we come to Aelfrike whom I haue not also seene, nor can find soe much as named in those books which haue most of our Catholique authors, both moderne and ancient (saue onely by Harpsfield in his history where I find also noe more but that the Berengarian hæresy beganne some what to bee taught and maintained out of certaine writings falsely attributed to Aelfricke this is all) and therefore cannot say soe much in confutation of this place, as it is like might be said if a man did see the author himselfe and not set out or translated onely by Hæretiques, but yet I trust I shall say enough euen out of Dr. Vsher who citeth the Latine in the margent to shew Sir Humphrey's bad dealing and to satisfy any indifferent Reader.

4. First you Sir Humphrey to turne my speech to you I say, that Aelfrick was a Catholique author and deliuereth nothing but Catholique doctrine in this Homily or place by you cited: which a man may proue euen out of your selfe. For you confesse that transubstantiation is suggested in that Homily, by two miracles, which you say are feigned, contrary to the author's meaning, but your comon fashion is to call all Miracles feigned because you can worke none your selues: besides if they goe along in the narration as the rest of the text (as if they did

2) of St. Harni  
pilmans amongst  
is much of the  
land &c.

The Latine is  
Bertrams &c  
English Aelfric  
& whole year  
mistaken by J.R.

Did not I suppose you would note being a good  
 prooffe against them ) what colour is there that  
 we should suggest them and not the author  
 write them himselfe? or why should you take  
 the other words heere rehearsed to be the au-  
 thor's and deny the miracles which goe along  
 with them, in the same narration? You will  
 say they are against his meaning and scope:  
 that were somewhat indeede Sir Humphrey,  
 but it is but your misvnderstanding of the au-  
 thor, for euen in those words which Mr.  
 Vsher citeth in Latine and which he culleth  
 out as making most for his owne purpose I  
 finde the author to speake very well and plai-  
 nely of transubstantiation as I shall now shew,  
 the words are these. *Multa differentiâ separan-  
 tur corpus in quo passus est Christus, & hoc cor-  
 pus, quod in mysterio passionis Christi quotidie a  
 fidelibus celebratur, illa namq; caro qua crucifixa  
 est, de Virginis carne facta est, osibus & nervis  
 compacta, & humanorum membrorum lineamentis  
 distincta, rationalis animæ spiritu viuificata in  
 propriam vitam & congruentes motus. At vero  
 caro spiritualis; qua populum credentem spiritua-  
 liter pascit, secundum speciem quam gerit exterius,  
 frumenti granis manu artificis consistit, nullis  
 nervis osibusque compacta, nulla membrorum  
 varietate distincta, nulla rationali substantia ve-  
 getata, nullos proprios potens motus exercere.  
 Quicquid enim in ea vita præbet substantiam, spi-  
 ritualis est potentia, & inuisibilis efficientia, diui-  
 naq; virtutis.*

Vshers disp.  
 pag. 78. &  
 cap. 3.



Chap. 9.

5. These are the Latine words cited in the margin by *D. Vsher*, which he translated farre otherwise in his English text whom you also follow, taking his English words, either because you vnderstood not the Latine, or perhaps because you would be loath but to follow any error or corruption that cometh in your way. I will therefore truely translate them; and then obserue your Doctor's corruption and yours the true translation is this. *The body in which Christ suffered, and this body which is celebrated every day by the faithfull in mystery* (that is, as a mystery, or mystical representation and commemoration) *of the passion are separated by much difference* (that is, are very different, or doe much differ.) *for that flesh which was crucified was made of the flesh of the Virgin, compacted with bones and nerues (or sinewes) and distinguished by lineaments of humane limbs liu'd (or made liuing) by the spirit of a reasonable Soule vnto proper life and congruent (or agreeable) motions; but the Spiritual flesh, which Spiritually feedeth the beleeuing people, according to the shew which it carrieth outwardly, consisteth of graines of corne, by the hand of the artificer, not compact (or knit together) with any sinewes and bones, not distinguished by any variety of members, not vegetated or liu'd by any reasonable substance, not able to exercise any proper motions. For whatsoever in it giveth the Substance of life, is of Spiritual power, innisible working, and diuine vertue.* Now lett any man compare *Dr. Vsher's* and

Sir Humphrey Lind's English, and see whether Chap. 9. agree better with the Latine theirs or this, though they differ somewhat betweene themselves; but I will chiefly follow my owne chase of the *Knight's* translation. He shall find first in these words, (*Hoc corpus quod in mysterio passionis Christi quotidie a fidelibus celebratur.* This body which is daily celebrated by the faithfull in mystery of the passion) the word (*hoc*) left out. And all the other words, saue onely the word (*Corpus*) the rest (because there is mention made of daily celebration as a mystery of the Passiō of Christ, as is practized in the Catholique Church) they change in the translation. The *Knight* thus, the body which is receiued of the faithfull; the Dr. a little otherwise, but I let him alone, wherein any man may see the *knight's* bad meaning.

6. Secondly the knight saith the body that Christ suffered in was borne of the flesh of Mary, &c. Whereas the true English is this. The flesh which was crucified was made of the flesh of the Virgin. Wherein though to the Vulgar Reader there may appeare but small difference betweene (*borne*) and (*made*;) yet there is a great deale: for *Ælfrick's* opposition doth not consist in this, that the flesh crucified was borne of the Virgin, and the other not; as the *knight* would make a man beleue; but it consisteth in the matter whereof the body on the crosse, and the body in the Sacrament are made. For as it is in the Sacrament, it is made of bread, *tanquam materia transeunte* as Diuines speake: and not of the Flesh of the Virgin, but that flesh



Chap. 9. flesh is the *terminus ad quem* of the transubstantiating action or that whereinto the substance of bread is changed, though it be the same body that was borne of her. And this sheweth the knights cunning corruption, how great it may bee in matter and substance, though the word be neuer soe like, or little.

7. Thirdly whereas the knight saith with blond and with bone, with skin, and with Sinewes, in humane limbs with a reasonable soule. The Latine hath not the word blond, nor the word skin. And the Knight on the other side leaueth the word (*compacta.*) *Compacted with bones and sinews.* And those words (*in humane limbs*) are farre otherwise in the Latine, as any man may see to wit thus distinguished by humane limbs. All which putting in and putting out chopping and changing though it may seeme not to make much either way, yet it is very like it is vsed by this Knight to obscure the author's meaning and drift; which is by all these particulars to shew the difference betweene Christ vpon the crosse, and Christ in the B. Sacrament; that is the difference in his manner of being, not in his being it selfe; nor denying him to be really in both; which is that the knight would obscure and make seeme as if this author meant, it were not the same Christ that were in both. Which is very false; which his bad meaning is farther discouered in that which followeth. For hauing putt downe these words (*with a*  
rea-

reasonable soule living ) which yet doe not altogether soe well answeare to the Latine words ( *rationalis anima spiritu vivificata* ) he leaueth out these other immediately following, *in propriam vitam & congruentes motus*. By which it is signified that Christ's flesh crucified vpon the crosse, had a reasonable soule, whereby not onely to liue, but to be able to shew this life by action, and motion agreeable therevnto, which words explaine the former, and are very pertinent to declare the meaning of what is said on the contrary of Christ's body in the B. Sacrament, as by and by shall appeare.

8. Fourthly whereas the Latine saith, *Caro spiritualis, spiritual flesh*, the knight translateth it the *spiritual body*: which I onely note without standing vpon it, for it is noe great matter. But that which cometh next is the maine corruption of all: For whereas Ælfricke saith that this spiritual flesh, which is as much to say as our Saviour's flesh in the B. Sacrament, according to the outward shew which it carrieth, doth consist of graines of corne, hath noe bones nor sinewes, noe distinction of limbs, noe life or motion of it selfe the knight leaueth out those words ( *Secundum speciem quam gerit exterius, according to the shew which it carrieth outwardly* ) which are the very life of all that which followeth, to wit, that to see to, it consisteth of corne; to see to, it hath noe bones, and



Chap. 9. and sinewes; to see to, it hath noe distinction of  
 parts; to see to, it hath noe soule, nor power to  
 exercise any motion of it selfe, the *knights* making his Reader thinke, that *Ælfricke* saith our Sauour's flesh in the B. Sacrement hath noe bones, noe parts, noe soule, &c. which is a notorious falshood. Lastly whereas the *knights* maketh this inference in the same place, as if they were *Ælfrick's* words, therefore there is nothing to bee vnderstood bodily but spiri-  
 tually. *Ælfrick* saith not soe, though that might bee said in a good sence but thus he saith. For whatsoever therein giueth the substance of life, is of spiritual power, inuisible working and diuine vertue. In which there is a great deale of difference betweene *Ælfrick's* ( *for* ), which giueth a reason for that which goeth before, and the *knights* ( *therefore* ) which maketh an inference vpon that which was said, which a learned man will easily perceiue to make a great deale of difference in the sence, nay any man may see the difference betweene a reason and an inference. *Ælfricke* therefore plainly teacheth in these words that *that flesh doth li-  
 ue*, but with all that *that life proceedeth from a  
 spiritual power and inuisible working.* Which agreeth very well with what he had said before, that according to the outward shew, that flesh hath neither bones, nor sinewes, nor limbs, nor life, nor motion, but that all these things are not scene, and that the life which it hath  
 procee-

proceedeth from a spiritual power, and wor- Chap. 9.  
king which is not seene.

9. Now lett any man see whither this Knight  
haue not egregiously abused this ancient au-  
thor, corrupting this little sentence of his, by  
five great corruptions besides other more of  
lesse moment, which I haue beene somewhat  
longer in discouering, because it is the man's  
maine prooffe in this place and one of his two  
records as he calleth them, wherewith as it  
were with two speciall and ancient evidences  
he presenteth his Reader in the very beginning  
of this Section §. 1. and wherein therefore he  
hath vsed all the cunning he could deuise, to  
make this author speake his Protestant lan-  
guage, and consequently also the Bishops and  
other learned men of that tyme, who approued  
this Homily, if they did approue it; as hee saith,  
but in vaine as you may see by this that is said,  
and by one place more which I will bringeuen  
out of this Knight's maister Dr. Vsser, which  
shall plainely shew this Aelfrick's perfect Ca-  
tholique beleife in this point. The words are  
these. *Sicut ergo paulo antequam pateretur, panis*  
*substantiam & vini creaturam conuertere potuit in*  
*proprium corpus, quod passurum erat, & in suum san-*  
*guinem qui post fundendus extabat, sic etiam in deserto*  
*manna & aquam de petra in suam carnem & sangui-*  
*nem conuertere praeualuit &c.* as therefore a little  
before he suffered, he could change the sub-  
stance of bread and the creature of wine into  
his proper body which was to suffer, and into  
his

Nota  
He concludes it  
with a great Ca-  
tholique sense  
which is not  
found in the  
other when as he  
says it is forbid-  
den  
&c.



Chap. 9. his blood which was extant to be after shed

*This transubstantiation  
that it could not be  
transformation of substance  
for the body has no  
body etc.*

Soe in the desert, he was able to change manna and water into his owne flesh and blood, &c. Where he sheweth plainly a conuerſion of bread and wine into that owne body of *Christ*, and blood which was a little after to suffer and be shed which is nothing more then that which we call transubstantiation. And out of this as a certaine truth *he* gathereth that *Christ* had also the power to turne manna and water into his body and blood, as well as bread and wine. And soe it is, in regard of the power it is all one; but in regard that *Christ* was not then in being; according to his humane nature, the manna could not be changed into his body and water into his blood. Which place as plaine as it is, it is a strange and almost incredible thing to see how *D. Vsher* ( which I onely note by the way for my quarrel heere is not soe properly against him ) doth peruert by his interpretation. For thus hee putteth the English in the text. So he turned through inuisible vertue the bread to his owne body, and that wine to his blood, as he before did in the wilderness before that he was borne to men, when he turned that heauenly meate to his flesh, and the flowing water from that stone to his blood. Wherein there is scarce one word truly translated, which I will not stand to shew particularly, but not onely the maine corruption: that whereas *Ælfricke* saith that as *Christ* was able to turne the bread and

and wine, soe he was able to turne the manna Chap. 9.  
and water. This man turneth it quite contra-  
ry, that as hee turned the manna and water,  
soe he turned the bread and wine: which is a  
foule corruption. But *D. Vsher* I heare is suffi-  
ciently answered, and his corruptions laid  
open to the world if the books might be as  
freely printed and sold as his. But therein they  
haue the aduantage of vs Catholiques that they  
haue free vse of libraries and prints and publi-  
que allowance for the sale. All which we want  
and therefore noe meruaile if books be not  
answered as freely as they are written. But this  
is but by the way.

10. Now then if thus much may be said out  
of what *D. Vsher* picketh out for his owne pur-  
pose, what may a man thinke might be said,  
if a man saw the author himselfe, who though  
he were printed in London as *Sir Humphrey* no-  
teth. 1623. yet is he not now to be heard of. But  
as I was saying all this sheweth this *Ælfricke* to  
haue beene a Catholique and that his doctrine  
was none other then the Doctrine of the Catho-  
lique Church at this day. Wherefore *Sir Knight*,  
*Campion's* saying (which you account a vaine  
flourish) standes good still that you cannot espy  
soe much as one towne, one village, one howse,  
for 1500. yeares that sauoured of your Doctrine,  
and should still be true, though you might find  
some one man or two or more, that did agree  
with you in your *Berengarian* hæresy; (though  
alsoe one man doe not make either towne  
Village

Q

they were and  
are easy to  
be had.  
Ther Bertran  
was a Catholique  
his doctrine for  
they are words  
of Bertran.



Chap. 9. Village or howse : ) For your faith doth not  
 consist of this point alone. Nor did *Campion*  
 meane, that there was neuer any man that did  
 agree with you in any one of your erroneous  
 points, but that there was neuer any house vil-  
 lage or citty that did agree with you in your  
 whole faith and religion or made the same  
 Church with you. And for the mangling and  
 razing one of *Aelfrick's* latine epistles, where-  
 with you charge vs first *Sir* it is not like by this  
 that he saith in his Homily, wherewith you say  
 the Epistles agree, that there is any thing  
 against vs; and if there were know you *Sir* it is  
 not our fashion to deale soe with authors; but  
 if there bee any thing contrary to the Catholi-  
 que faith, we doe what is to bee done publi-  
 quely, as hauing authority; and knowing what  
 wee doe: correcting moderne authours in what  
 they erre, & for ancient authours, noting onely  
 what is amisse, but not razing or blotting out  
 any thing, that corner correcting we leaue for  
 such corner companions as shunne the light.  
 And soe your principall argument being an-  
 sweared, I goe on to the rest.

II. First, you tell vs wee are diuided among  
 our selues touching the antiquity and Vniuer-  
 sality of transubstantiation: some deriuing it as  
 you say from the words of *Christ*, some from his  
 benediction before the words, some from the  
 exposition of the *Fathers*, some from the *Council*  
 of *Lateran*, some from *Scriptures*, some from  
 the determination of the *Church*: where to fill  
 paper

see note in the  
 Margent (anti-  
 cipat. 16. 2.  
 MS.  
 see Cranthorpe  
 pag. 56. 2. 1. 1.

v. reg. in li.  
 de correct.  
 lib. 5. 4.

paper and make a shew, you repeate againe the same things. For what difference, for as much as pertayneth to this matter, is there betweene the determination of the *Church*, and the *Council of Lateran*? betweene *Scriptures* and the words of *Christ*? But to let that goe I say, first, your phrase of deriuing is improper; as you vse it. For we deriue our Doctrine by Succession from those men that haue gone before vs by degrees to the *Apostles* tyme, shewing that in all ages and tymes it hath beene taught and beleueed, but to speake properly we not deriue but proue the truth of our doctrine; out of *Scriptures*, *Councils*, *Fathers*, &c. though the deriuation be also a prooue; but yet different from that of *Scriptures* and *Councils*. Secondly you speake very generally and confusedly. For whereas there bee diuers things in question betweene you and vs, as the realnes of *Christ's* presence in the Blessed Sacrament and Transubstantiation: others among *Catholiques* themselves, as whither or how farr these points may bee proued out of *Scripture*, *Tradition* &c. or by what words or actions this change is made, you make no distinction at all of any of these things, nor speake any thing certainly, or constantly of any of them, but runne hopping vpp and downe from one to another; now forward, now backward, that noe mā can tell where to find you but though this confusion of yours, cause a little more trouble and length in answering, yet in the end it will discouer



Chap. 9. your ignorance and vanity the more.

12. To begin then with you, I would know to what purpose you alleadge our authors in things controuerted among themselves onely, eyther now because they are not defined, or heertofore when other things then controuerted were not defined, though they be since, and consequently out of controuerfy? Doth this difference of our authors make any thing for you? noe verily but much against you: for their modest manner of disputing of these things with dew submission to the *Catholique Church*, to whose censure they leaue themselves, their opinions, and writings, & their silence as soone as *She* doth speake, is a manifest cōdemnation of your hæretical pride that will stand to noe iudgmēt but your owne: and euen those opinions of theirs which you take hold of, they virtually retract, soe farre as either they may bee any way against the authority of the *Catholique Church*, or in fauour of Hæretiques, which are the onely things you seeke. Therefore in any thing wherein they may dissent from the common beleefe, as they doe not binde vs, soe they doe not fauour you. But of this I said enough in the first Chapter. Though in the authorities which you heere alleadge, there be not much neede of this: for either they say nothing against vs, or you corrupt them as I shall shew.

13. And to begin with *Caietan* in matter of the *real presence*, you say out of *Suarez* he taught

taught that these words ( THIS IS MY BODY ) Chap. 9.  
doe not of them selves sufficiently prove transubstan-  
tiation, without the supposed authority of the Church,  
and that therefore by command of Pius V. that part  
of his commentary is left out of the Romish edition.  
Thus you, Where first according to your vsuall  
liberty of falsifying, you put in the word  
( supposed ) of your owne, to make the speech  
sound somewhat contemptibly of the Church.  
Whereas there is noe such word in Suarez his  
Latine text which you cite in the margent.  
Secondly you putt in the word ( Transubstan-  
tiation ) which Suarez there speaketh not of,  
as is euident, but onely of the real presence,  
which is a distinct thing, though you cōfound  
them. And in that Suarez indeede, & the whole  
Schoole of Divines doe worthily condemne  
Caietane, for saying that those words ( THIS  
IS MY BODY ) doe not sufficiently prove  
the real presence of our Saniour's body. For singula-  
rity whereof Caietan is often noted, in mat-  
ters of such moment, is very much to bee con-  
demned in a Divine, & therefore Pius V. with  
great reason commanded that to be blotted  
out, agreeably to the rules præscribed in the  
Romane index, for correcting of books. Whe-  
reof you complaine much, as thinking Cae-  
tane somewhat to fauour your side; yet you  
are extreamely mistaken and by alleadging  
Caietanes authority in this, you giue your  
selfe a wound. For though hee doe not  
giue soe much to the bare words of the



Chap. 9. Scripture, as to be sufficient of themselves to  
proue the Reality of Christ's presence, yet  
 hee saith that ioyning the authority of the  
 Churches exposition of them, they are suf-  
 ficient: as he saith in expresse words which  
 your self after cite and yet you can alleadge him  
 for you as you thinke heere, and which is more  
 impudency, you are not ashamed to say that  
*Caetan* denieth the bread to bee transubstantia-  
 ted by those words: For where hath *Caetan* such  
 a word or euen shaddow of a word. You thin-  
 ke perhaps because in his opinion those words  
 doe not sufficiētly of themselves proue the ve-  
 rity of *Christ's* presence, that therefore they doe  
 not sufficiently cause it: but if you thinke soe as  
 you seeme, you are much mistakē, for those are  
 two different things. For example in Baptisme  
 the words *I baptize thee &c.* besides the clensing  
 of the soule from sinne original & actuall, cau-  
 se also the remission of the temporall punish-  
 mēt & imprint a spiritual character in the Soule  
 though these effects cannot bee proued out of  
 the signification of the wordes: and soe alsoe a  
 man might say of the forme of the *Eucharist*, the  
 prooffe depending vpon the speculatiue signifi-  
 cation of the words, the presence of *Christ* depē-  
 ding vpon their efficacy, which they haue by  
 the institution of *Christ* as they are the forme of  
 this Sacrament, which might bee separated frō  
 the signification though *de facto* it be not. And  
 soe *Caetan* though hee thinke not the bare  
 signification of the words without the autho-  
 rity

*Caetan in com.*  
 3. p. q. 75. a.  
 1.

rity of the Church sufficient to proue the presence of *Christ's* body in the Sacramēt; yet he doubteth not to affirme with the *Councell of Florence* alleadging the very words thereof, *quod ipsorum verborum virtute substantia panis in corpus Christi, & substantia vini in sanguinem conuertuntur.* That by the power of the very words the substance of the Bread is turned into the body of *Christ*, and the substance of the wine into his bloud. Soe as *Caietan* is nothing for you, but very much against you.

14. But yet you goe on confidently telling vs that you will produce *Cardinals, Bishops, and Schoolemen* to testify that there are noe words in scripture to proue *transubstantiation*. Secondly that those words *This is my Body*, are not of the essence of the Sacrament. Thirdly that the *ancient Fathers* did not belecue the substance of the Sacramental bread to bee conuerted into *Christ's* real flesh. Fourthly that *transubstantiation* was not beleueed *de fide* aboue 1000. yeares after *Christ*. Which fower points how well you proue I must now see Sir *Humphrey*. First noting by the way that though you sett them downe seuerally as if you meant to proue them in order one after another bringing one *Cardinal*, one *Bishop* and one *Schooleman* at least for euery one, yet you neither obserue order, nor soe alleadge authors as shall appeare. Though for the first of your 4. points you neede not many authors, if you adde the word (*expresly*) thus, that there bee no words in scripture to proue *transubstantiation* expresly: Which word if



Chap. 9.

you putt in, your proposition may passe for true; if not, it is false, and without author. For though all *Catholiques* saue onely *Caietan* agree, that the words of consecration of themselves, proue the reality of *Christ's* presence, yet all doe not soe agree that of themselves they proue *Transubstantiation*. For some thinke they might bee verified, though the substance of bread should remaine together with *Christ's* body. Yet all agree that out of the words as they are vnderstood by the Church, *transubstantiation* is also proued. You might therefore haue spared *Gabriel's* authority, which you beginne with in these words. How the body of *Christ* is in the Sacrament is not expressed in the canon of the bible. Which I would haue spared also, but because I meane to lay open your falshood in aheadging the same by halfes. For thus hee saith. *Notandum quod quamuis expresse tradatur in scriptura quod corpus Christi veraciter sub speciebus panis continetur, & a fidelibus sumitur, tamen quomodo sit ibi corpus Christi, an per conuersionem alicuius in ipsum, an sine conuersione incipiat esse corpus Christi cum pane, manentibus substantia & accidentibus panis, non inuenitur.* It is to be noted, that though it bee expressly deliuered in Scripture, that the body of *Christ* is truely contained vnder the species of bread, and receiued by the faithfull, yet is it not soe expressed how the body of *Christ* is there, whither by conuersion of any thing into it, or whither it beginneth to bee there without conuersion or turning, the substance and accidents of bread remaying. In which saying of *Gabriels*

Gab. l. 40.

*Gabriels* as you left out the former part, because Chap. 9.  
it made clearely against you, soe you might al-  
so haue left out the later as making nothing  
against vs, as is euident of it selfe without far-  
ther declaration.

15. Your next author is *Cardinal de Aliaco.*  
who you tell vs thinketh it possible that the  
bread might remayne with *Christ's* body and  
that it is more easy and more reasonable to  
conceiue. Whereto I answere, what then?  
what is this to your purpose? if you were a  
*Lutheran* you might haue a little colour: but  
seing you are a *Caluinist*, or Protestant, or some  
such I know not what, it maketh nothing at  
all for you, not euen in shew. But bee you  
*Caluinist*, *Protestant*, *Lutheran*, or what you  
will, it maketh not for you. Suppose that  
may be possible, more easy &c. What is that  
to our purpose: that is not matter of *faith*: for  
*Faith* doth not stand teaching metaphysicall  
possibilityes or impossibilityes, what may bee  
or not bee, but what is or is not: and which  
is chiefly to bee considered, though this au-  
thor thinke that way more possible and more  
easy to be conceiued according to humane ca-  
pacity, yet euen heerein hee preferreth the  
iudgment of the *Church*, before his owne, as his  
very words by you cited doe testify. For he  
saith, *that it is more easy and more reasonable to  
conceiue if it could accord which the determination  
of the Church.* But what is this authority to you  
*Sir Humphrey.* Which of your 4. points doth it  
K 4      proue?



Chap. 9. proue? Doth it say that transubstantiation is not proued out of Scripture? or that the words *THIS IS MY BODY* is not of the essence of the Sacrament? and soe of the rest; not a word of all these. By which it is plaine you onely looke to say somewhat, but care not what.

16. After this *Cardinal*, you bring *Bishop Fisher*, whom you might better haue called *Cardinal Fisher*, then some others whom in this booke you call *Cardinals*. For he was created *Cardinal* indeede, though hee had the happines to receiue the Lawrel and purple Robes of Martyrdome in heauen, before he could come to receiue the honour of his capp and Scarlet Robes of his *Cardinalship* heere on earth. But you say out of him, that there bee noe words written, whereby it may be proued that in the Masse is made the very presence of the body & bloud of *Christ*. You cite him in English, and though in the margent you put the Latine a little more truly, whereas you say in the English in the Masse, the Latine is (*in nostra Missa*) *in our Masse*, wherein you shall find some difference in this place, yet you putt the whole sentence soe lamely, that a man would thinke the *Bishop* by your citing him, to be quite of another mind then hee is. For you would make one thinke he did not beleue the *real presence* could bee proued out of scripture. Whereas the

4. Chapter of the Booke heere cited is wholly employed in prooffe thereof against *Luther*, out of the

of the very words (*hoc est corpus meum: this is my* Chap. 9.  
*body*) by which hee destroyeth *Lutheran compa-*  
*nation*, and consequently establissheth our tran-  
substantiation: and teacheth plainly both  
there, and throughout this whole booke, that  
*Christ* himselfe did change the bread into his  
owne body, and this out of the very words of  
scripture: but in this 10. chapter which you ci-  
te, he proueth that the true sēse of the Ghospel  
is rather to be had by the interpretation of the  
*Fathers*, and vse of the *Church*, then the bare  
words of scripture, and proueth it by this, that  
if we lay aside the interpretation of *Fathers* and  
vse of the *Church*, noe man can be able to proue  
that any Priest now in these tymes doth conse-  
crate the true body and bloud of *Christ*. Which  
is the same that he saith after in other words  
*in nostra Missa in our Masse*, that is *Masse* in  
these tymes. Not, saith hee, that this matter is  
now doubifull, but that the certainty thereof is had  
not soe much out of the words of the Ghospel, as of  
the interpretation of the *Fathers* and vse of soe long  
tyme, which they haue left to posterity. For, saith  
hee againe, though *Christ* of bread made his body,  
and of wine his bloud, it doth not follow by force of  
any woord there sett downe, that wee as often as wee  
shal attempt any such thing, shall doe it which vn-  
lesse it bee soe said we cannot bee certaine thereof.  
These are his very words, where you see how  
together he deliuereth two points of Catholi-  
que doctrine, the one of the *real presence*, the  
other of *tradition* for vnderstanding of the



Chap. 9. Scriptures. Neither doth he say, that the *real*  
 — — — *presence* in our *Mass*e now a dayes is not proved  
 out of Scripture, but not out of it alone with-  
 out the interpretatiō of the *Fathers*, which wee  
 acknowledge generally necessary in the expo-  
 sition of Scriptures, neither doe you therefore  
 rightly argue the real presence is not proved  
 soe much out of the bare words of Scripture,  
 as out of the interpretation of *Fathers* and Tra-  
 dition of the *Church*, *ergo* not out of scripture.  
 This I say is an idle argument. For the *Father's*  
 interpretation & Tradition of the *Church*, Doth  
 but deliuer vs the sense of the Scripture.

17. What then haue you heere out of *Bishop*  
*Fisher*, to proue any of your 4. points? not one  
 word. For if his words did proue any thing,  
 they should proue against the *real presence*, not  
 against *transubstantiation*: which is your cōtro-  
 uersy. And for those other words which you  
 bring out of this same *holy Bishop and Martyr*  
 for a conclusion thus, *non potest igitur per ullam*  
*Scripturam probari*, it cannot bee proued by any scrip-  
 ture, they discouer your dishonesty most of all.  
 For by breaking of the sentence there, you  
 would make your Reader belecue, they had  
 relation to the words next before by you cited;  
 as if the *Bishop* did say that it could not bee  
 proued by any scripture, that *Christ* is really pre-  
 sent in our *Mass*e; whereas there is a whole leafe  
 betweene these two places: but the onely bare  
 recital of the *Bishops* words, shall serue for a cō-  
 futation, which are these. *Non potest igitur per*  
*ullam Scripturā probari, quod aut Laicus aut Sacer-*

*dos, quoties id negotiū tentauerit, pari modo conficiet* Chap. 9;  
*ex pane vinoq; Christi corpus & sanguinē, atq; Chri-*  
*stus ipse confecit, quum nec istud in scripturis contineat-*  
*tur.* It cannot therefore bee proved by any Scripture  
that either Lay man or Priest, as often as hee shall goe  
about that busynes, shall in like manner, of bread and  
wine make the body and bloud of Christ, as Christ  
himselfe did, seeing that neither that is contained in  
Scriptures. By which it is plaine that his drift is  
onely to proue that there is noe expresse words  
in scripture, whereby it is promised that either  
Priest or Lay man shall haue power to cōsecrate:  
& that though Christ did himself cōsecrate &  
cōmanded his Apostles soe to doe in remēbrance  
of him, that yet he did not adde any expresse pro-  
mise that the same effect should alwaies follow,  
whēsoeuer any man should offer to consecrate.  
Which is not against vs. For we gather that  
power to pertaine to the Apostles Successors in  
Priesthood out of the words. *Hoc facite in meam*  
*commemorationem* not barely, but as they haue  
beene euer vnderstood by the Church which is so  
farre from being against vs that wee might ra-  
ther vrge it against you vpon the same occasion  
that Bishop Fisher doth, to wit, for prooffe of the  
necessity of traditions and authority of the Church  
for vnderstanding of scriptures. And soe by this  
it is manifest how much you haue abused this  
holy Bishop's meaning, as you doe other two  
Bishops that follow.

Concil. Trid.  
Sess. 22. q. 1.

18. The one is Gul. Durandus, Bishop of Maunde,  
out of whom it seemeth you would proue the  
words, *This is my body* not to bee of the essence



Chap. 9. of this Sacrament. For what els you would  
 haue with him I see not, but specially because  
 hauing cited him thus in English. *Christ*  
*blesst the bread by his heauenly benediction, and by*  
*vertue of that word the bread was turned vnto the*  
*substance of Christ's body.* Then you putt these  
 words in Latine, *tunc consecit cum benedixit,*  
*them he made it when hee blesst it.* Whereby  
 you seeme to put the force of this testimony in  
 those words, as if by them you would proue  
 out of *Durandus*, that *Christ* did not consecrate  
 by the words, (*this is my body*) but by that bles-  
 sing. But *Durand* himself shall disproue you  
 Sir Knight. For thus he saith. *Benedixit bene-*  
*dictione celesti, & virtute verbi, qua conuertitur*  
*panis in substantiam corporis Christi,* to wit, (*HOC*  
*EST CORPVS MEVM.*) He blesst it by the  
 heauenly blessing, and power of the word, by which  
 the bread is turned into the substance of the body of  
*Christ*, to wit, *THIS IS MY BODY* (*Hoc est*  
*corpus meum.*) Which last words I would gladly  
 know Sir *Humphrey* why you cut of? but I  
 neede not aske, for any man may see it was  
 because you would not haue that powerful  
 benediction whereof this authors speaketh to  
 consist in those sacred words but *Durand* both  
 in this very sentēce and often in the same place  
 attributeth most plainly that power to those  
 very words, not to any other blessing, as may  
 appeare in that he saith that wee doe blesse *ex*  
*illa virtute quam Christus indidit verbis.* By that  
 power which *Christ* hath giuen to the words.

*Durand.*  
*rat. cap. 41.*  
*n. 14.*

19. Odo Cameracensis is the other Bishop that Chap. 9.  
followeth whom for the same purpose you cite, — —  
and as much to the purpose: his words are these,  
as you bring them. *Christ blessed the bread, and then  
made that his body, which was first bread and soe by  
blessing it became flesh for otherwise hee would not  
haue said, after he had blessed it, this is my body, vn-  
lesse by blessing it, he had made it his body.* Which  
words you putt in the margent in Latine imper-  
fectly, and translate euen them corruptly. *Bene-  
dixit iunm corpus.* You translate *Christ blessed bread;*  
*qui prius erat panis benedictione factus est caro:* which  
in true English is thus. *That which was bread be-  
fore, by blessing is made flesh.* You translate  
otherwise as may appeare by your words,  
though I see not to what end, you should soe  
translate them. But because your intent in this  
place is to proue out of this *Doctor*, that the con-  
secration is performed not by the words of  
*Christ*, but by his blessing: for els I see not what  
you should ayme at, I will bring you a place out  
of himselfe expressely to the contrary; which is  
this. *Tolle verba Christi non sunt Sacramenta Christi.* Odo Cam.  
*Vis fieri corpus & sanguinem? appone Christi sermo-* exp. in can.  
*nem.* Take away the words of *Christ* and take away *Misr. dist. 3.*  
the Sacraments of *Christ*. Wilt thou haue the Body  
and bloud of *Chri?* made, put thereto the word of  
*Christ*. In which words he sheweth that all the  
Sacraments of *Christ* are performed by words,  
soe as without words they are not Sacraments  
as the Catholique Church teacheth. And in par-  
ticular that in the Sacrament of the Eucharist,  
the



Chap. 9. the worde of Christ is that whereby the bread and wine is changed in to his body. Of which change and matter he speaketh most plainly a little before, in this manner. *In specie panis & vini manducamus & bibimus ipsam substantiam corporis & sanguinis, sub isdem qualitatibus, mutata: substantia, ut sub figura & sapore prioris substantia facta sit vera substantia Christi corporis & sanguinis.* In shew of bread and wine we eate and drinke the very substance of the body and bloud, vnder the same qualities the substance being changed, that vnder the shape and tast of the former substance, the true substance of Christ's body and bloud bee made. Which words are no lesse euident for prooffe of the reality of Christ's presence, and change of the bread and wine into his Body and Bloud or transubstantiation then the other are for prooffe that the change is made by force of the words. Which declare what his meaning is in those words which you alleadge for the blessing, as if that did cause this change. For he as many other Fathers and Doctours call the very forme of consecration a benediction, both because they are blessed words appointed by Christ for soe holy an end; and because they produce soe noble an effect, or because they are ioyned alwayes with that benediction, and thanks-giuing vsed both by your B. Saviour in the institution of this holy Sacrament, and now by the Priests in the Catholique Church, in the consecration of the same. You haue then Sir Humphrey gotten as little by *Odo*, as by any of the rest.

20. But after all these authors you putt one Chap. 9. in the rere who must make amends for all that the rest haue failed you in ; and that is one *Christophorus de Capite fontium*, ArchBishop of *Casarea* in his booke *de correctione theologiae*. Who indeede speaketh plainly for you in behalf of the blessing against the words of consecration, if you cite him truely, as a man might well make doubt if the author were otherwise allowable ; but because he is not, I doe not soe much as looke in him ; but remitt you to the *Romane Index*, where you shall find his booke by you heere cited forbidden ; which may be answere enough for you ; and euen the arrogancy of the title sheweth it to deserue noe better a place, for it is entituled *de necessaria correctione Theologiae scholasticae*. As if he alone were wiser then all others Schoolemen putt together. Besides in the words cited out of him by you in this place there is a grosse historical error which euery man may perceiue at the very first sight, to let passe his theologicall errors : and it is in this, that he saith, that in that opinion of his, both the *Councel of Trent* and all writers did agree, till the late tymes of *Caietan* ; as if *Caietan* were since the tyme of the *Councel of Trent*. Whereas indeed he died about a Dozen yeares before the first beginning thereof. And withall you doe not marke how in citing this place you are against your self. For whereas you make *Cardinal Caietan* and this *Archbishop of Casarea* your two champions against



Chap. 9. against the words of consecration as if they did both agree in the same, heere this *Archbishop* faith quite contrary that all are for him; but onely *Caietane*. Whom then shall we beleue you Sir *knight*; or your author?

21. Now though you thought to conclude with this *Christopherus a capite fontium* as being a sure card, yet cannot I omitt though after him to answere heere a certaine authority which you bring before somewhat out of season; out of *Salmeron*, telling vs that he speaking in the person of the *Gracians*, deliuereth their opinion in this manner. For as much as the benediction of the *Lord* is not superfluous or vaine, neither gaue he simply bread, it followeth, that when he gaue it, the transmutation was already made, and these words (*this is my body*) did demonstrate what was contained in the bread, not what was made by them. Whereto I answere first; that you mistake your termes when you call this an Opinion, which is an *error* of the *Gracians*. Secondly I might answere, that this is not *Salmeron's* authority, whom you seeme to cite; but doe not indeed; you citing onely for authour a french *Huguenot* called *Daniel Chamier*, who also citeth those words out of *Salmeron*, but without any the least mention of the place, where they may be found. Soe as *Salmeron's* works making 7. or 8. good volumes, to looke for such a place as this without any light or direction, is almost as good as to looke for a needle in a bottle of hay. Yet I did looke in that part of his workes, which

which treateth of the B. Sacrament where I Chap. 9.  
 thought it most likely to find this place but  
 found it not. Which notwithstanding, I will not  
 say but it may bee there, for it is true that there  
 haue beene some Latine authors that haue held  
 that our *Saviour* himselfe did consecrate not by  
 those words, but either by other words, or by  
 the power of his owne will, without any  
 outward signe; or by some outward signe other  
 then words; or by these very words twice spo-  
 ken. Into some of which Doctrines it is like  
 some *Gracians* might fall being soe prone to er-  
 re, as they haue beene these later ages: though in  
 other authors I doe not find this error of theirs  
 of the benediction, before the words, but rather  
 the contrary, that these words (*this is my body*)  
 wherewith *Christ* did consecrate, are not now  
 sufficient to consecrate, without certaine  
 prayers coming after in the *Canon* of the *Mass*.  
 appointed by the *Church*. But of this it maketh  
 not much matter; and it may be some of them  
 soe thinke, and therefore, I answere thirdly for  
*Salmeron*, this is noe opinion by him allowed (as  
 you would seeme by your manner of citing him  
 to insinuate,) but by him condemned of error,  
 as your freind *Chamier* saith expressely, citing to  
 that purpose *Salmeron's* owne words also, euen  
 there where he bringeth these: which you could  
 not but see. Wherefore in this you come short  
 of the very Minister's honesty. How little then  
 must you needs haue? Lastly I answere this  
 very authority is against you in the two things

P. Suar. 3.  
 p. 10. 3. disp.  
 58. Sect. 1.  
 & seq.

P. Aund.

Suar. 3. p. 10.  
 3. disp. 58.  
 Sect. 3.



Chap. 9. in controuersy betweene vs, to wit, the  
 ——— real presence and transubstantiation; both  
 which it alloweth; and is against vs onely in  
 one, not soe properly in controuersy: to wit, in  
 that it saith this change is wrought not by the  
 words (*this is my body*) but by the benediction  
 that goeth before. Which benediction it doth  
 not say whether it were a word or a deede; and  
 it is as like to bee some word as otherwise but  
 whether word, or deede, it is as easy to conse-  
 crate by these words (*this is my body*)) as by any  
 other words; or outward deede. Soe as herein  
 Sir *Humphrey* you haue noe helpe from any  
 man, eyther *Salmeron*, or the *Gracians*, or euen  
 your freind *Chamier* for he discouereth your  
 bad dealing.

22. After this matter of the *Blessing*, you  
 come backe againe to the prooffe of *transub-*  
*stantiation* out of Scriptures, telling vs that  
*Bellarmino* saith it is not altogether improba-  
 ble, that there is noe expresse place of Scrip-  
 ture to proue it, without the declaration  
 of the *Church*, as *Scotus* said: for though,  
 saith *Bellarmino*, that place which we brought  
 seeme soe plaine that it may compell a man  
 not refractory, yet it may iustly bee doubted  
 whether it bee soe or noe: seing the most  
 learned and acute men as *Scotus* haue thought  
 the contrary. In which words *Bellarmino*  
 saith but what we granted before, to wit,  
 that though the words of consecration in  
 the plaine connatural and obuious sense  
 inferre

inferre transubstantiation, yet because in the judgment of some learned men they may haue another sense which proueth onely the real presence without transubstantiation, it is not altogether improbable that without the authority of the *Church*, they cannot enforce a man to beleue *transubstantiation* out of them. What of all this? nothing to your purpose Sir Knight: though in translating this saying of *Bellarmines* you haue corrupted it in two places. The one, that whereas *Bellarmino* said one scripture, or place of scripture which he brought to proue *transubstantiation*, was soe plaine as to enforce a man not refractory. You change the singular number into the plural, as if *Bellarmino* had said the Scriptures were soe plaine &c. Which is a corruption of yours thereby insinuating, as if *Bellarmino* taught the Scriptures to be plaine and without difficulty soe as euery body may vnderstand them, which indeed is an ordinary saying of you Protestants, but as ordinarily denied by vs Catholiques. The other is, that whereas *Bellarmino* saith men most learned and acute as *Scotus* was. You say the most learned and acute men such as *Scotus*. Which word (*the*) you cannot but know alters the sense much. For it importeth as if the better part of learned and acute men went that way; which is false and contrary to the *Cardinal's* words and meaning.



Chap. 9. 23. You tell vs now in the next place, that you will proceede from Scriptures to *Fathers*, as if you had said mighty matters out of scripture, not hauing indeede said one word out of it, either for your selfe or against vs. Well, let vs see what you say out of the *Fathers*. *Alfonfus a Castro*, say you, was a diligent reader of the *Fathers*, yet after great study and search returns this answere; of the conuersion of the body and bloud of *Christ* there is seldome mention in the *Fathers*. But Sir you are noe diligent reader nor faithfull interpreter of *Alfonfus a Castro*. For his words as you your selfe putt them downe in Latine in the margent are thus. *De transubstantiatione panis in corpus Christi rara est in antiquis scriptoribus mentio.* That is. *Of the transubstantiation of the bread into the body of Christ, there is seldome mention in ancient writers.* Wherein he saith true and you most false. For though of *transubstantiation* there be rare mention, yet of the *conuersion of bread into the body of Christ* there is most frequent mention, as *Bellarmino* sheweth at large And herein it is that you shew your selfe a faithlesse interpreter. But if a man consider *Castro* his meaning, he shall find you to haue abused that much more then his words. For his drift in that place is to shew, that though there bee not much mention in ancient Writes of a thing, or plaine testimony of scripture that yet the vse and practize of the Church is sufficient; bringing for an example this point of *transubstantiation* whereof

*Alphon a  
Castro lib. 8.  
verbo In  
du'gent.*

*de Euchar.  
l. 3. cap. 20.*

whereof he saith there is seldome mention, Chap. 9. and the proceſſion of the *holy Ghost* from the *Sonne*, whereof saith he there is more seldome mention, and then maketh his inference vpon it thus, yet who but an Hæretique will deny these things? you might then as well Sir *Humphrey* and better too in *Castro* his iudgment haue denied the *holy Ghost* to proceede from the *Sonne*, then the bread to be transubstantiated into *Christ's body*. And herein it is that you shew your selfe noe diligent nor vnderstanding reader of *Castro*.

24. After him cometh one *Tribarne* a disciple of *Scotus*, whose words you also corrupt in the translation, which it is enough to tell you of. For the matter he saith it was of the substance of faith in the primitiue Church, that *Christ* was really present vnder the formes of bread and wine, yet was it not soe of transubstantiation wherein he seemeth to hold with his Master *Scotus*. Who was of opinion, that transubstantiation was not a point of faith till the Councell of *Lateran*. For which you your self confesse he is censured by *Bellarmino* and *Suarez* which were answere enough. For as I told you in the beginning wee doe not bind our selues to defend euery singular opinion of one or two Doctors contrary to the common opinion of others. But besides, I answere that *Scotus* plainly auerreth transubstantiation and proueth it out of the ancient Fathers



Chap. 9. who vse the very word of conuerſion, which  
 is all one with tranſubſtantiation. For thus he  
 ſaith in a certaine place *Respondeo quod nec pa-*

*nis manet, contra primam opinionem; nec anni-*  
*hilatur vel reſoluitur in materiam primam, contra*  
*ſecundam opinionem; ſed conuertitur in corpus Chriſti.*

*Et ad hoc multum expreſſe videtur loqui Ambroſius,*  
*cuius vndecim authoritates ſupra adductæ ſunt; &*  
*plures habentur de consecrat; diſt. 2. I anſweare*  
 that neyther the bread remayneth, againſt the  
 firſt opinion; nor is annihilated or reſolued in  
 to *materia prima*, againſt the ſecond opinion;  
 but is changed into the body of Chriſt. And  
 to this purpoſe S. Ambroſe ſeemeth to ſpeake  
 very expreſly out of whom 11. authorities are  
 brought before and more are to bee had *de con-*

S. Amb. de  
 iis qui myſt.  
 initiant.

cap. 9 & de  
 Sacrament.

lib. 4. cap. 3.

& 4 lib. 6.

cap. 1.

*ſecr. diſt. 2. Thus Scotus; not onely teaching*  
*tranſubſtantiation himſelf, but prouing it out of*

S. Ambroſe who maketh moſt frequent mention  
 of the change, and conuerſion of the very nature  
 of bread; Which is the thing expreſſed by the  
 word *tranſubſtantiation*. By which it is plaine, that  
 Scotus muſt haue held this Doctrin for the  
 ſubſtance thereof, to bee as ancient as S. Am-  
 broſe at the leaſt and if ſoe ancient then euen  
 from the beginning His meaning therefore in  
 ſaying it was determined of late in the Councel  
 of Lateran is onely this, that whereas the words  
 of conſecration may be vnderſtood of the real  
 preſence of our Bleſſed Sauour's body either by  
*tranſubſtantiation*, that is, by change, of the bread  
 into his body or otherwiſe ſoe that the ſubſtance  
 of the

of the bread doe remaine the Church hath determined that the words are to bee vnderstood in the former sense as may bee gathered by his manner of speaking of the Churches expounding of Scriptures which he saith *she* doth by the same Spirit wherewith the faith was deliuered to Vs, to wit, by the Spirit of truth. Which is nothing against the antiquity of transubstantiation. And though it were also the cōmon beleife of the Church from the beginning, yet it might well be said not to haue beene de substantia fidei; Tribarne, speaketh; because it had not beene soe plainly deliuered, nor determined in any Councel till Greg. the 7. histyme, wherein it was first defined against Berengarius, and that but by a particular or prouincial *Romane Councel*. Which notwithstanding the article in it selfe might bee ancient, though not soe expressly deliuered; as I declared more amply in the first chapter.

v. Scot. in  
4. Sent. dist.  
11.9.3.

25. You haue little helpe then Sir Humphrey from *Alfonfus a Castro*, *Scotus*, and *Tribarne*; which although you had, yet were not that sufficient for discharge of your credit, you hauing promised vs acient Fathers against transubstantiation: which these three are not; for one of them, to wit, *Tribarne* is perhaps now aliue: another, to wit, *Alfonfus a Castro* liued not past 100. yeares agoe; the third, to wit, *Scotus* about 300. yeares since; which is farr from the antiquity of *Fathers*, as wee ordinarily speake of them: Wherefore bethinking your selfe at last; you bring vs a Father or two, to wit *S. Aug.* and



Chap. 9. *Theodoret*, telling vs that *S. Aug.* is foe wholly yours that *Maldonat* expounding a place in the 6. of *S. Iohn* saith that he is perswaded that if *S. Aug.* had liued in these tymes, and seene that *Caluin* expounded the same place as he did, he would haue changed his mind: and for *Theodoret* you say, that *Valentia* obseruing him to say that the consecrated elements did remaine, in their proper substance and shape, and figure, he maketh the like answere, that it is noe meruaile if one or more of the ancient fathers, before the question was debated, did thinke lesse considerately and truly of transubstantiation. This is all that euer you haue out of the *Fathers*. Which how little it is, and how much to your shame shall vpon examination appeare.

*Aug. ep. 26.*  
in 19,

26. For *S. Augustine* then what is it that he saith in fauour of you in expounding that verse of the 6. of *S. Iohn* where our *Sauour* saith, Your *Fathers* haue eaten *Manna* and are dead, he that eateth this *Bread*, shall liue for euer. He saith that their *Fathers*, that is the naughty and vnbeleeuing people of the *Iewes* dyed, to wit, spiritually in their soules, because they in eating *Manna*, did consider onely what it presented to their outward senses, and not what it represented vnto their minds by faith; whereas the good men among them, as *Moyse*, *Aaron*, *Phinees*, and others, who he saith were our *Fathers* and not theirs, did not dye, to wit spiritually, because they did not consider it onely according to the sense, but according to faith, remebring that

that it was but a figure : and a figure of this Chap.9.  
 heauenly bread which we haue ; as the same  
*holy Father* saith expressely in the same place *Hunc*  
*panem significauit manna*. *Manna* signified this  
 Bread: and he saith it is the same of *Judas* , and  
 other bad *Christians* which receiue of the Altar  
 and by receiuing dye, because they receiue it ill.  
 Doth not this make much for you now Sir  
*Humphrey*? Doe not you see how wholly *S. Aug.*  
 is yours. How he saith that *Manna* was a figure  
 of this our *heauenly bread* ? that we receiue it  
 from the altar ? Doth not all this make finely  
 for you? but you will say then if it make no-  
 thing for vs, why doth *Maldonate* say that if *S.*  
*Aug.* had liued in these tymes, hee would haue  
 interpreted otherwise. I answere not that this  
 interpretation is for you, but because the other  
 is more against you, to wit thus. Whereas *S.*  
*Augustine* giues the reason why they that did  
 eate *Manna* dyed, to bee, because they did not  
 eate it with faith, *Maldonate* maketh the diffe-  
 rence to bee not soe much betweene the per-  
 sons which did eate , as betweene the foode  
 which they did eate saying , that our *Sauour*  
 maketh this a special prerogatiue of the *B. Sa-*  
*crament* farre aboue the *Manna* , that this *holy*  
*Sacrament* giueth life to them that eate it, which  
 the *Manna* did not giue of it selfe. And indeede  
 with dew reuerence be it spoken to *S. Augusti-*  
*ne's* authority , this interpretation is more su-  
 table to the text and discourse of our *Sauour* in  
 that whole chapter, which is to compare and  
 preferre



Chap. 9. ~~preferre that true bread which he said his~~  
~~heavenly Father did giue before that of Manna~~  
~~which Moyses gaue their Fathers.~~ It is more also  
 against the Hæretiques of these tymes in re-  
 gard it is more for the honour of the *Blessed*  
*Sacrament*, which they labour might & maine  
 to depresse: and that is the very reason why  
*Caluin* rather followeth the former interpre-  
 tation, not for any loue to *Truth*, or reue-  
 rence which hee beareth to *S. Augustines*  
 authority.

27. How false then and absurd is that  
 scoffing speach of yours *Sir Humphrey* in the  
 next leafe of your booke, where you say iro-  
 nically thus. *S. Augustine* did not rightly vn-  
 derstand the corporal presence: For he would  
 haue changed his opinion, if he had liued in  
 these dayes, as if forsooth *Maldonate* did say  
 that *S. Augustine* did not rightly vnderstand  
 the reall presence, and that he would haue  
 changed his Opinion concerning the same  
 if he had liued now in these tymes: You  
 heereby insinuating as if *S. Augustine* thought  
 otherwise thereof then we now teach. But  
 how grossly false this is may appeare plainly;  
 by what I haue heere said, to wit, that it is  
 not the reall presence whereof either *S. Aug.*  
 or *Maldonate* speaketh, but how they that eate  
*Manna* haue dyed, and they that eate the body  
 of our *Lord* shall liue according to our *Sauour's*  
 saying, which is cleane a different thing. Whe-  
 rein *Sir HUMPHREY* you be- *L I N D E*

*S. Aug.*

8. *Aug.* somewhat, but *Maldonate* you be Chap. 9.  
Linde much more, by making as if he acknow-  
 ledged *S. Augustine* to bee against the real pre-  
 sence, and that he should therefore correct him  
 with one of your scorneful taunts, and say he  
 vnderstood it not; whereas *Maldonate* speaketh  
 onely of *S. Aug.* his exposition of that place  
 of Scripture, which hee doth not also con-  
 dēne, though he bring another more agreeable  
 as he thinketh to the true meaning of our  
*Sauour* in that place; which truely a man may  
 doe without any such arrogancy and scoffing  
 as you are pleased out of your ingenuity and  
 gentlemanly breeding to fasten vpon *Mal-*  
*donate.*

28. And soe hauing cleared the matter  
 of *S. Aug.* I come now to *Theodore*, who  
 indeede hath a place in shew a little hard, to  
 such as want will to vnderstand him, as it  
 seemeth you doe *Sir knight*. For it hath beene  
 often clearely and seuerall wayes answered  
 by many and euen by *Valencia*; of one of *Val. do*  
 whose answeres, you thinke to make your *Transub.*  
 aduantage; but it will proue to your disad- *lib. 2. cap. 7.*  
 uantage. For he hauing brought two or three  
 seuerall and substantial answeres, at last con-  
 cludeth somewhat roundly with the Hareti-  
 ques in this māner. *That if noe other asweare will*  
*serue the turne; but that they will still stād wrangling,*  
*it is no mervaille that one or two* (he meaneth *Theo-*  
*doret* and *Gelasius*, who both speake in the same  
 māner) *might erre in this point before it was discussed*  
 Which



**Chap. 9.** Which last answere you onely take hold of, as if that were the onely answere not taking notice of any of the rest, which as in the one side it sheweth your badd dealing, soe doth it on the other shew the goodnes of his solutions to be such as you could not tell what to reply against them. Bellarmine, Suarez and others answere it in like manner diuers wayes, to whom therefore. I remitt you, onely for the Reader's sake, not to leaue him in suspence, I shall heere make one plaine and briefe answere, and as I cōceiue out of the very words which you heere obiekt against vs, which are these. *Neque enim signa mystica post Sanctificationem recedunt, a sua natura, manent enim in propria substantia, & figura & forma & videri & tangi possunt sicut prius, intelliguntur autem ea esse quæ facta sunt, & creduntur & adorantur, ut quæ illa sint, quæ creduntur.* For neither doe the mystical signes depart from their owne nature after the sanctificatiō; for they remaine in their proper substance, figure, and forme; & they may be seene and touched as before; but they are vnderstood to be that which they are made, and they are beleeued, and adored as being that which they are beleeued to bee. These are the words of Theodoret which Sir Humphrey you partly cite by halfes? and partly corrupt by mis-translation. For thus you cite him onely. The consecrated elements remaine in their proper substance and shape and figure leauing out all the later part of beleeuing and adoring, and all words which might signify any change, as there bee many. As first in

b. Bell. lib. 2.  
de Euch.

cap. 27.

Suar. 3. p. 10.

3. disp. 46.

sect. 4. fine.

Dialog. 2.

that he saith ; the mysticall signes doe not change their nature by Sanctification , which why should he deny, vnlesse the Sanctification did worke some change ? or why should he make such a special matter of that , that the ( mystical signes that is ) accidents as I shall by and by shew , should not change their nature , vnlesse the substance whereto they did belong , did change it owne nature. For it were a ridiculous thing for any man to make a wonder of that , that the colour, figure, and tast of bread should remaine , the substance it self of the bread remayning ; but this being changed for them to remaine is a wonder, which may beseeme a wise man to speake of. Secondly whereas he sayth these mystical signes may be seene , and touched , as before , you leaue that out , because it plainly shewes there is some change ; for a thing cannot bee otherwise then it was before, without some change. Now the change he saith is not in the accidents themselves, or in their owne nature , for that remaines , therefore it must necessarily be in that their subiect , as *Philosophers* speake , or substance , in which they did inhere , or rest, is changed. Thirdly *Theodore* speaketh of something which is wrought or made by sanctification , and which is vnderstood, and adored. What is this , that is made heere ? not the accidents , for they remaine the same, not the substance of the bread , for that was before,



Chap. 9. fore. Neither is that said to bee vnderstood or belceued, but seene and felt, much lesse is it or can it bee said to bee adored. All this then you leaue out Sir *Humphrey*, we neede not aske you why, for euery man seeth the reason. Thus much of your mangling of this authority.

29. Now to come to your mis-translation: Whereas you translate ( *Signa mystica* ) *consecrated elements*, I would be glad to know in what Dictionary you find ( *Signa* ) to signify *elements* and ( *mystica* ) to signify *consecrated*? For though the *holy Fathers* many tymes vse the word, *mystical*, when they speake of the *Blessed Sacrament* as being a *Mystery*, and which indeed cannot be soe without consecration, yet *mystical*, and *consecrated*, are two seueral things; and they haue seueral relations or respects, and consequently seueral Significations. For *consecrated* hath relation to the words and action of the *Priest*, whereby it is sanctified and changed *mystical* hath relation to the secrecy or hiddenesse of it, as farr surpassing the knowledge or comprehension of man; or as being another thing then it seemeth outwardly to bee. But for the word ( *Signa* ) I see not what colour any man can haue to translate it *elements*: being two such different things without any connexion. For *elements* pertain to the very substance of a thing, they being the prime principles of which any thing is made, and consisteth, *Signum* or a *Signe* properly pertaineth to the

the accidents of a thing which are the proper Chap. 9.  
objects of our senses, and which doe notify or  
signify vnto vs the substance of the thing,  
bringing it soe to our knowledge, and euery  
thing is called a *Signe* soe fair as it is apt to  
cause in vs this knowledge. Wherefore this  
is a notable cunning tricke of yours *Sir*  
*Knight* by changing *Signes* into *elements*, to  
make all that *Theodore* saith of the accidents  
of bread, to bee vnderstood of the elements  
or substance of the bread, as if that did re-  
maine, whereas he onely saith that the acci-  
dents remaine in their owne substance: that  
is their owne entity nature or being, which to  
them is not accidental and therefore may be  
termed their substance. For it is plaine that ac-  
cidents haue a certaine being of their owne,  
different from that of their subiect wherein  
they inhere or rest. And this is that nature or  
substance which *Theodore* saith doth remaine.  
For as for the change of the substance of bread  
besides that there is enough in this very place  
to conuince it, I could bring diuers other  
plaine places out of him, as that: *Non est atten-*  
*dendum ad naturam eorum quæ videntur, sed creden-*  
*dum mutationi quæ hic fit ex gratia.* Wee must not  
consider the nature of those things which are seene, but  
beleue the change which is heere made by grace, as  
also that other place where he noteth it for an  
hæresy springing vpp among the *Grecians*, of  
some, that did deny the *Eucharist* to be the flesh  
of our *Sauour Christ*. *Eucharistiam & oblationes*

*Ap. Suar.*  
3. p. 80. 3.  
disp. 49.  
Sect. 2.



Chap. 9. *non admittunt quod non constentur Eucharistiam esse*  
 ----- *carnem Saluatoris nostri IESU CHRISTI.* But  
 Dialog 3. v. not to stand longer vpon it, heere is enough I  
*habeatur ap.* throw to make it euident, that *Theodoret* in this  
*Suar. 3. p. 10.* point agreeth with other *Fathers* and the whole  
 3. disp. 46. *Catholique Church.*  
 sect. 1.

30. And soe much for these two fathers *S. Aug.* and *Theodoret*, which are the onely ancient authors it seemeth you can find of your selfe. But because you would make your *Reader* thinke there bee more for you. And that our authors acknowledge soe much, I must examine what you say out of *Cusanus* for that purpose, for he is the onely author which you heere bring. Thus then you say Their learned *Cusanus* is not soe referued in his opinion of the *Fathers* he speakeht plainely and openly, that certaine of the ancient *Diuines* are found of this mind, that the bread in the Sacrament is not transubstantiated or changed in nature, but remaineth still, and is clothed with another substance more noble then it selfe. Soe *Cusanus* as you cite him. Whereby you would make it seeme as if *Cusanus* taught the *Fathers* to bee against *transubstantiation*, and euen as if it were *Cusanus* his owne opinion: For though you doe not say it expressely, yet you alleadge, him in such manner, that any man would thinke it. But in this you play your part as you are wont to doe. For first where doth *Cusanus* speake one word of the *Fathers*? he speaketh indeed of some ancient *Diuines*, but of *Fathers*  
 not

not a word? this then is false which you say that *Cusanus* is not soe referued in his opinion of the *Fathers*, seeing he is soe referued as not once to name them. Secondly for that which you say of certaine ancient *Diuines*, it is true *Cusanus* hath somewhat to that purpose, but not iust as you say. For these are his words. *Si quis intelligeret panem non transubstantiari sed superuestriri nobiliori substantia, prout quidam veteres Theologi intellexisse reperiuntur, qui dicebant non solum panem sed & corpus Christi esse in Sacramento &c.* If any man should vnderstand the bread not to bee transubstantiated, but to bee ouer clothed with a more noble substance, as some ancient *Diuines* are found to haue vnderstood, who said that not onely bread but the body of Christ is in the Sacrament &c. Which last words of Christ's real presence in the Sacrament you leaue out, because they make as much, or more against your selfe, then the former of the remayning of bread, against vs. But for the ancient *Diuines* you needed not haue gon soe farre as *Cusanus*, you might haue their names and errors in our late Schoolemen. Thirdly concerning *Cusanus* his owne opinion, there can bee nothing more manifest then his true & cōstant beleife of transubstantiation: in this very place hee saith, *ita manent accidentia ut prius, sed substantia conuersa est.* The accidents remaine as before but the substance is changed. And in another place. *Huius sacramenti institutio ita facta est per Christum, quod panis in corpus Christi, & vinum in sanguinem conuertitur, pro esca spiritali sub speciebus sensibilibus.* The

*Suar. disp.*  
49, ccl. 2 3  
4.

*Excit. lib. 6.*  
*edit. Basi.*  
1565. pag.  
522. li. 4.  
P. 446.



Chap. 9.

institution of this Sacrament was soe made by Christ, that the bread is changed into the body of Christ, and wine into his bloud, for spiritual foode vnder the sensible species or accidents. And there he goeth on with a large & excellēt discourse, expressing all things now in controuersy, as transubstantiatio, I meane the very word, Concomitancy, the efficacy of the very words, Christ's manner of presence whole in the whole host, & whole in euery part thereof, illustrating and prouing all by reasons and examples of natural things, and this not briefely, or in one place onely, but soe largely & in soe many places, as a man by onely opening the booke without an index may presently find enough, to shew his Catholique beleife, & confute your errors. What strange malice and boldnes then is this Sir *Humphrey* soe to leade your reader into tentation, by making him beleue *Cusanus* is for you. I omitt to note your ignorance in citing *Cusanus* his booke *Exercit*: that is either *Exercitiorum* or *Exercitationum*, whereas he hath noe such worke but *Excitationum*? Which by your great ignorance euery where shewed I haue good reason to thinke not to bee the Printers fault, but yours. But heere is an end with *Cusanus* in whom you haue noe refuge more then you had in the *Fathers*.

31. Now then hauing done with Scriptures and Fathers you come to the Schoolemen, telling vs that *Scotus* taught that before the Councel of *Lateran*, transubstantiation was not beleueed as a point

Loguente autem  
dogmatia parit.

a point of faith: Which *Bellarmino* disalloweth in him: & *Suarez* saith that the Schoolemen which teach that the doctrine of Transubstantiation is not very ancient are to be corrected such as *Scotus* was. Of *Durand* you say that in like manner hee & some of his fellow Schoolemen after him professed openly, that the material part (or substance) of the Sacramental bread was not conuerted: but that *Bellarmino* condemneth this doctrine for heretical, yet excusing *Durand* from being an Hæretique because he was ready to submit to the iudgment of the Church. Then letting passe *Wickliffe* and the *Waldenses* you say our owne Proctours *Osenfis* and *Gaufridus* tell you that there were others in those dayes, who taught that the substance of bread did remaine, and this opinion say they, ( as you cite them ) was not to be reiected. Lastly to come to this last age you say *Tostall* thinkes it had beene better to leaue euery man to his owne coniecture for the manner of the reall presence whether it bee by transubstantiation or otherwise as it was before the Councell of *Lateran*: And *Erasmus* saith it was defined but of late by the Church. These are all your authors and your whole discourse out of Schoolemen.

32. To which I say first for *Scotus* that I haue sufficiently answered that of him before in answering the testimony of *Tribarre* his Schollar, where I shewed that he meant

Sup. hoc §.  
n. 24.



Chap. 9. not soe much of the substance of the doctrine;  
 ——— for hee acknowledgeth the antiquity of the  
 conuerſion of the ſubſtance of bread and wine  
 into the ſubſtance of *Chriſt's* body and bloud as  
 either of the word *trāſubſtantiatiō* or of the proof  
 thereof by determining the ſenſe of ſcriptu-  
 re. And this it may be is it wherin *Tonſtall* alſo  
 followeth him. If they meane otherwiſe the  
 matter is not great; for one ſingle author or two  
 contradicted by others carry noe credit with vs  
 in matter of beleife though to ſay truely *Tonſtall*  
 was noe Schooleman but a Canonist, as *Cardi-  
 nal Pole* anſweareth him very well by letter vpo  
 another certaine occaſiō, wherein he did ſwar-  
 ue from the rules of true Diuinity: as I haue  
 ſeene by the letters of both, in both their owne  
 hands. *Erasmus* is noe author to be anſwea-  
 red nor named as you know I haue often  
 told you.

33. For the *Waldenſes* and *Wickliffe* you doe  
 well to lett them paſſe. But the very naming of  
 them ſhewes you had a good mind to fill out  
 your number of Schoolemen with the: though  
 for the *Waldenſes* I doe not find that they agree  
 with you much in this point of the Bleſſed Sa-  
 crament. For they had Maſſe but once a yeare,  
 & that vpon Maundy thurſday neither would  
 they uſe the words *Hoc eſt Corpus meum. This is my  
 body* but 7. *Pater noſters* with a bleſſing ouer the  
 bread. Whereas you may haue your Commu-  
 nion oftener, and you uſe the words *This is my  
 body.* Not 7. *Paters* as they did. But what neede  
 I ſay

I say more of them or the *Wickliffists* either, Chap. 9.  
being knowne condemned Hæretiques.

34. Now for *Durand* hee is a Schoolman indeed and a learned one, but yet not wholly free from errour in some points, and particularly in this, of the change of the bread and wine into the Body and Bloud of *Christ*. For he is of opinion that the change in this Sacrament is noe other then as the natural changes of other substances one into another; and that it is supernatural onely for the manner because it is done ~~in an instant~~ and without the concurrence of naturall causes. And that as in theis naturall changes of the elements one into another or other mixt bodyes the forme onely is changed the material part or subiect as *Philosophers* speake remayning still the same, soe also that heere the forme of bread is changed onely the matter or material part of bread and wine remayning. Which yet he thought to bee sufficient to verify not onely the realnes of *Christ's* presence, but also the conuersion of bread into the body of *Christ*. For to that purpose he hath these two expresse conclusions. *Dicendum* saith 4. dist. 10. q. he quod verum corpus Christi natum de Virgine & <sup>1.</sup> passum in cruce est realiter in hoc Sacramento. I say that the true body of *Christ* which was borne of the Virgin and suffered on the crosse is really in this Sacrament. The other conclusion is this. *Dicendum* quod substantia panis & vini conuertuntur *Dur.* 4. dist. in substantiam corporis Christi. It is to bee sayd that 11. q. 1. the substance of bread and wine are turned into

*Durand.* 4.  
dist. 11. q. 3.



Chap. 9. *the substance of Christ's Body.* Whereby it is plain  
 ——— he held a true and reall presence by a true  
 and reall conuersion of the bread or substan-  
 ce of the bread into the *body of Christ* disco-  
 uering also therein your cunning and delu-  
 ding corruption whereby you would make  
 it seeme to your Reader that these two bee  
 all one ( *the materiall part of bread, and substan-  
 ce of bread* ) for soe in the citation of *Durand's*  
 sentence you glosse the words *materiall part*  
 with this parenthesis of your owne ( *or sub-  
 stance* ) whereas the material part of bread and  
 substance of bread are two things. For the  
 matter in euery compound is but a part of  
 the substance and the absolute denomination  
 of such a specificall substance doth not be-  
 long euen to the forme it self alone though it  
 be the more noble and more essentiall part,  
 much lesse to the matter or materiall part.  
 For we doe not say the forme of fire or water is  
 fire or water but it is that which giueth the  
 being of fire or water to the materiall part or  
 matter which of it selfe is soe farr from hauing  
 any such denomination as some *Philosophers* doe  
 scarce giue it any proper being of it owne or  
 euen the common name of *ens*. And all agree  
 that it hath noe quality noe actiue power nor  
 force of it self to doe any thing as being but a  
 meere passiue power.

35. Wherefore though the matter of bread  
 should remaine in this conuersion or change  
 yet could not the substance of bread bee said to  
 remaine

remaine soe long as the forme is changed noe Chap. 9.  
more then all the bread and meate which you ———  
eate may be said to remaine because the mate-  
rial part of all the bread, beeſe, mutton, ca-  
pon, pheazant, and whatſoeuer els you eate,  
remaineth vnconuerted which as it were a  
great abſurdity in any man to affirme, ſoe is  
it as great an one in you to affirme that the  
ſubſtance of bread in this Sacrament ſhould  
not bee conuerted though the material part  
ſhould remaine, for as the onely change of the  
forme in all natural conuerſions is ſufficient  
to verify that this thing is changed into that,  
for example Fire into Water, ſoe might it bee  
in this: For as much as pertaineth to the truth  
of that manner of ſpeaking. Which I onely  
vrge in *Durand's* defence not that I allow his  
doctrine. For this was his very reaſon why he  
did hold that opinion becauſe he thought it  
ſufficient to verify not onely the *reall preſence*  
but euen *transubſtantiation* alſo. Which very  
word he uſeth in another place, for making  
anſweare to a certaine obiection drawne out of  
the words of *S. Iohn Damascen* wherein that Fa-  
ther ſaid that *the nature of bread was aſſumed by*  
*Chriſt*. As if by that manner of ſpeaking he  
ſhould ſeeme to inſinuate that the bread re-  
mayning the ſame in nature was *Hypoſta-*  
*tically vnited to Chriſt*, *Durand* ſaith thus, Si- *Durand in*  
*cut in baptiſmate aqua aſſumitur vt materia Sa-* 4. diſt. 10.  
*cramenti permanens ſic panis & vinum aſſumun-* 7. 1.  
*tur vt materia Sacramenti tranſiens quia materia*



Chap. 9. *Sacramenti conueritur in corpus Christi & per consequens dicitur aliquo modo vniri diuinitati non per assumptionem manente natura panis aut vini sed per transubstantiationem in humanitatem prius assumptam. As in baptisme water is assumed as the permanent matter of the Sacrament soe bread and wine are assumed as the transient or passing matter of the Sacrament, because the matter of the Sacrament is turned into the body of Christ. And by consequence is said in some sort to be vnited to the Diuinity not by assumption or hypostaticall vnion, the nature of the bread or wine remayning; but by transubstantiation into the Humanity before assumed Which words declare his opinion both fully and plainly of the change of the matter of this Sacrament into the body of Christ by Transubstantiation.*

36. But howsoeuer hee faile in declaring this *transubstantiation* in that he taketh not the whole substance of the bread to bee changed into the whole body of Christ he doth not say it confidently and certainly but doubtfully and with dew submission to better iudgment, and especially to the Church. *Saluo meliori iudicio* 4. dist. 11. q. 3 *existimari potest &c.* are his words. *Sauing better iudgment it may bee thought &c.* and in answere of an argument to the contrary wherein was objected the common consent of others against him, he saith that *that notwithstanding yet soe long as their saying is not confirmed by the Church it is lawfull to thinke the contrary.* In which words he sheweth two things; one, that *his Opinion* was contrary to the common current of the Catho-  
lique

lique Doctors of his owne tyme. Which is con- Chap. 9.  
trary to that which you said that *hee and his*  
*fellow Schoolemen* professed that doctrine openly; for  
you see he acknowledgeth all others to bee  
against him, neither doth he himself professe it  
soe openly, for he speaketh it doubtfully and  
with submission to better iudgment: The other  
thing is that hee plainly acknowledgeth the  
authority of the *Church* to bee such as that it  
is not lawfull for any man to hold opinion  
against it. But though hee should haue said  
nothing thereof in this place it is sufficient  
that in the præface of his *Commentary vpon*  
*the Master of the Sentences*, hee submitteth *all*  
*his works* to the correction of the *holy Romane*  
*and Catholique Church* to which hee acknowled-  
geth the interpretation of all doubts of the holy  
Scripture to belong: Which profession with-  
out more may serue to excuse and free him from  
the crime of *heresy* either in this or any other  
point wherein hee may haue chaunced to  
erre as *Bellarmine* doth therefore iustly excuse  
him.

37. Now for *Gaufridus* and *Ostiensis* our  
owne Proctors as you call them, as you haue  
the obiection soe you shall haue the answea-  
re alsoe out of *Durand*. Thus then hee obiec- *Durand. in*  
teth against the præsence of *Christ* in the Blessed 4. dist. 10.  
Sacrament. *Ostiensis* and *Gaufridus* note 3. o. q. 1.  
pinions concerning the manner of being of  
the body of *Christ* vpon the altar: of which one  
saith that *the bread is the body, of Christ*: another  
saith



Chap. 9. faith that the *bread doth not remaine but is changed;*  
 ——— and that the *accidents alone doe remaine* ; Which  
 seemeth to be approued by that text of *Cap. firmiter*. The third opinion faith that *the substance of bread doth remaine and is together with the body of Christ vpon the altar*. Behold that they call it an Opinion of the remanency of the substance of bread neither doe they say it is reprobued nay rather they referre it to the confession of *Berengarius* which was approued by the *Council*. Thus the obiection sett downe and vrged by *Durand*, not cited out of them. Now his answere is this. For that which is afterwards said of *Gaufrid*, *Ber.* and *Hostiens.* Glossers vpon the *Chap. firmiter* it is to be answered, that though they recount three opinions they approue none for true but onely that of the body of *Christ's* being vpon the altar by *transubstantiation* of the *bread and wine*. And if they doe not expresly call any of them erroneous, it followeth not therefore that it is not erroneous. For they did not know all the passages of *holy Scripture* from which the fore said opinion doth differ. Thus the obiection & answere in the very words as they lye in *Durand*. Out of which first it is cleare, these men are onely *Canonicists* noe Schoole Diuines ; such as you pretend heere to alleadge. Though you alsoe insinuate the same somewhat, in as much as you call them our *Proctors*. Wherein yet you mistake your termes, the word *Proctor* being not soe fitt for soe great *Doctors* of the *Canons* as they were : for how thinke you would your Ciuill or Canon  
 Doctors

Doctors of the *Arches* take it at your hands to Chap. 9.  
be called *Proctors*? or your great *Lord Sir Edoward* ———  
*Cooke* and Doctor as I may say of your common  
Law to be called an Attourney at Law? Secōdly  
heereby appeareth also your corruptiō in saying  
that they taught that this opinion, was not to  
be reiectēd; for thus you putt it in a different  
letter. (*This opinion say they was not to bee reiectēd*)  
whereas they say noe such thing. But onely *Di-*  
*vi*nes and enforcing the obiection to the vtmost as  
*Diuines* are wont to doe the more fully to an-  
swear; taketh hold that they call it an opinion,  
and likewise taketh hold that they doe not say  
it was reprobēd or that it ought to be held for  
an error. Thirdly hence it appeareth that both  
they themselues did not allow of it in that  
they held onely that middle opinion of *trās-*  
*sub-*  
*stantiation* for true; and that though they did  
not soe expressely cōdemne it of error yet it doth  
not follow but that it was error for they knew  
not all the passages of scripture; Scripture being  
not their study. Thus then all your *Schoolemen*  
are answered and consequently this whole §.  
of *Transubstantiation*.

### PARAGRAPH. 3.

#### OF PRIVATE MASSE.

1. In this third § *Sir Hūphrey* pretēdeth to make  
good the doctrine and practize of his Church,  
and ouerthrow ours in point of *private Masse*  
as he



Chap. 9. as he calleth it: beginning with the curse of the  
 ——— *Council of Trent*, against such as cōdemne it for  
 vnlawfull. And then bring an article of *Ireland*  
 to the cōtrary, which saith, that for the *Priest* to  
 receiue the *Eucharist* without a cōpetent number  
 of *Communicants*, is against the institution of  
*Christ*, & practize of the primitiue Church. For  
 prooffe of this his doctrine he bringeth the words  
 of *Christ*; *Take yee, eate yee*. And those of *S. Paul*.  
 1. Cor. II. 1. *Be yee followers of mee, euen as I am alsoe of Christ*.  
 As likewise those other. *When you come together*  
*tarry one for another*. And the cup of blessing  
 which we blesse is it not the Cōmunion of the  
 bloud of *Christ*? and heere the *knicht* saith out of  
*Hugo de S. Victo*. (whom hee of his owne free  
 goodnes is pleased to create a *Cardinal*, both  
 heere and els where, to make vp the number of  
 his *Cardinals Bishops &c.*) that it is called a Com-  
 munion, because the People in the primitiue  
 Church did cōmunicate together. And he saith  
 of himself, that it is soe called because the Priest  
 and people communicate together. After this he  
 bringeth a *Canon* of the *Council of Nantes*, forbid-  
 ding Priest to say Masse alone. For to whō, saith  
 the *Canon*, doth the Priest say *The Lord bee with*  
*you* to which he addeth 12. or 13. of our authors  
 in prooffe that anciently the people did commu-  
 nicate euery day, witnessing therein as he saith  
 the antiquity of his Doctrine and intimating  
 the nouelty of ours and he telleth vs also that  
 the *Council of Trent* concludeth with a well-  
 wishing to his Doctrine, in saying that it  
 wisheth

wisheth that the people would communicate not only spiritually but also sacramentally, ad-  
judging his communion to be more fruitfull.

This is the summe of this whole §.

2. To which I answere, beginning with this last of the *Council of Trent*, that the Rearder seeing the *Man's* abominable Lying by this one thing, may giue a guesse of the rest. The *Council* as he confesseth in the beginning accurseth him and his Doctrine, and heere he saith it concludeth with a well wishing therevnto. Is it euen soe good Sir your Communion is allowed by the *Council of Trent*: you tell vs Newes; I pray you what *Canon*, what Chapter, what Session is your *Cōmunion* once named in? there you will say, where the *Council* wisheth that the people that heare Masse would cōmunicate, not onely spiritually but also sacramentally? is this your Communion? what? haue you Masse Sir Humphrey? take heede id may cost you money. An informer that should heare this might catch you by the backe, and bring you in for soe many hundred marks, as you haue receiued bytts of bread, in your Church; Which truely might proue a deare ordinary for you. And this you must either confesse, or lett alone the *Council of Trent*, which acknowledgeth noe Communion without Masse. For if you deny your Seruice to be Masse, we deny your Communion to bee Communion, for no Masse, noe communion: therefore bethinke your selfe, whither you will be content to haue a Masse or noe *Trent-Communion*?



Chap. 9. *munion?* and while you stand studying of this, I will putt you another thing to consider of. Which is this, that it is one thing for the *Council* to wish that the people would communicate, because to heare Masse and receiue withall would bee more profitable; another, to say that if there bee noe body to communicate, or that such Masse is vnlawfull as Hæretiques say; the Priest must not say Masse: what thinke you *Sir* are not these two things? study the matter a while and tell vs. Doe not you then speake wondrous wittily, when you say that there cometh blessing and cursing out of the same mouth, as if the *Council* did approue and condemne the same thing when it commendeth sacramentall communion of the people together with the *Priest*, and yet condemneth not those Masses as vnlawfull, wherein the people doe not communicate: yea approueth them? the like wit and lesse honesty you shew alsoe in that you say, that from the Confession of a general Councell your Communion is concluded to bee more fruitfull; what affinity betweene your empty communion which is but a morsel of bread, and a sup of wine, and the true real & substantiall Body and Bloud of *CHRIST IESVS* which the faithfull Catholique receiueth: the *Councell* commendeth daily receiuing of the Blessed Sacrament as more profitable therefore say you it cōmendeth your Communion which you vse, once, twice, thrice, or 4. tymes a yeare. It wisheth that the people would receiue sacramentally

mentally as the Priest doth, you make it say Chap. 9.  
noe; but that the Priest must doe as the people  
doth, that is, not celebrate but when they are  
disposed to receiue: is it not meere madnes for  
you Sir Humphrey thus plainely to abuse the  
Councel soe contrary to the plaine meaning  
thereof?

3. Like to this is your folly, in alleadging soe  
many authorities in fauour of your Commu-  
nion, as you thinke. Which whither you cite  
them true or noe I doe not stand to examine,  
for it maketh noe matter. They say it was the  
practize of the primitiue Church to communi-  
cate euery day with the Priest; I grant it. What  
then? therefore the Priest now must say Masse  
but once in two or three months, or once in a  
twelue moneth, or not once in seauen yeare,  
vnlesse the people be soe deuout as to come &  
receiue with him? this followeth of your doc-  
trine: is not this wise arguing? but to answere  
you another way Sir Humphrey, you cannot bee  
ignorant that there is not one of these authors  
which you cite for the peoples daily commu-  
nion that saith that either it is or was of neces-  
sity soe to doe, but onely beare witnes of the  
practize: Whereas some of them as Bellarmine  
and Durantius doe proue most manifestly that  
there was noe such necessity, or dependency of  
the Priest's celebrating vpon the peoples com-  
municating, that they might not celebrate vnlesse  
the people did communicate. Nay they proue  
clearly that it was ordinary for Priests to cele-  
brate,

Bell. lib. 1. de  
Mis. cap. 9.  
& 10.  
Durant. de  
visib. lib. 2.  
cap. 4. n. 5.



Chap. 9. brate, though noe body did communicate;  
 — — Doe they not proue by manifest authorities  
 that in the Easterne Church, in the tyme of  
*S. Ambrose, S. Aug. & S. Chrysost.* the people did  
 cōmunicate but once a yeare, and yet *S. Chrysost.*  
 euen there where he complaineth of the peo-  
 ples coldnes, saith of himself, that he celebrated  
 euery day though there were noe body to par-  
 ticipate with him? but because these *Fathers* li-  
 ued after the Primitiue Church, though not  
 long, and that your authors speake most of the  
Primitiue Church, it is manifest that euen in that  
 tyme the people did not still communicate euery  
 day as they had done in the beginning for whe-  
 reas people did communicate before without  
 command, onely of their owne deuotion, they  
 were growne soe cold by Pope *Fabian's* tyme;  
 which was about the yeare 240. being but the  
 one & twētith Pope, that hee was faine to make  
 a Decree to compell the people to communi-  
 cate at least thrice a yeare, and this was almost  
 one hundred yeares before the end of the Primi-  
tive Church, the like decree I might alsoe bring  
 out of *Soter* about the yeare 175. which was  
 60. yeares before *Fabian*. Whereas notwithstanding  
 then Priests and *Bishops* did celebrate euery  
 day as appeareth by *S. Cypr. Ambr. Aug. Hiero-*  
*me, &c.* cited by *Durantis*. And which is more  
 those Fathers, *S. Aug* by name, saith he doth  
 neither commend nor discommend the daily  
 Communion of the people; but wisheth that at  
 least vpon Sundayes they would communicate,  
 but

*Fab. epi. 3.*

*Lib. 2. cap. 4.*

but with a mind free from desire of sinning, Chap. 9.  
 whereas hee together with other Fathers make  
 frequent mention of dayly sacrifice. But what  
 is all this to your purpose, or to your cōmunion?  
 as of all that is said by the *Fathers* of the holy  
 Communion were meant of your sacrilegious  
 communion?

4. Now for your proofes out of Scripture,  
 as that, that our *Sauour* said to his Disciples,  
 (*take yee, eate yee*). I answere that as our  
*Sauour* there spake to all his Apostles who did  
 all eate, soe out of this place a man might euen  
 as well say, that all must communicate that are  
 in the Church at the same tyme, and that the  
*Priest* must not say Masse, vnlesse not onely one  
 2. or 3. communicate, but all that are there,  
 which I doe not beleeeue you will grant. For I  
 doe not thinke that when any one man among  
 you receiueth your communion, all receiue  
 it. Solue this obiection then of myne, and  
 you answere your owne. For *S. Paul's* words  
 where he inuiteth Christians to imitate him,  
 as he did imitate *Christ*, out of which you  
 would gather that *Priests* must not say Masse,  
 vnlesse there be some body to communicate,  
 if a man should tell your Ministers and your  
 selfe too *Sir Humphrey* of many things which  
*S. Paul* did, and wherein hee did desire to  
 bee followed, as the chastizing of his body, his  
 fasting and praying, his chastity, his labours,  
 and the like. Both you and they would haue  
 witt enough to find a solution for your selues,

*I do grant  
 they ought  
 not more to  
 be spectators*



Chap. 9. and would easily find something els wherein  
 ——— to imitate him : neyther would you bee soe  
 well able to proue your selues followers of  
 him in those things , as wee can doe our  
 selues in this. For first the thing wherein *S. Paul*  
*desireth the Corinthians to imitate him*  
 cannot bee the distributing of the commu-  
 nion , which belonged onely to the office of  
 Priests , whereas *S. Paul's* imitation is directed  
 to all. Secondly the thing , that he desireth  
 to bee imitated in , is that which goeth next  
 before in these words. *Whither you eate or*  
*drinke , or doe any thing els , doe all to the glory*  
*of God. Bee without offence to Iewes and Gentils,*  
*and to the Church of God , as I please all in all*  
*things , not seeking what is profitable for my selfe,*  
*but for many that they may bee saued.* Then come  
 very fitly , and consequently these words. *Bee*  
*imitators of mee , as I alsoe of Christ in this there-*  
*fore as Christ did seeke not his owne pleasure*  
*but the good of many , wherein S. Paul did*  
*imitate him soe hee would haue the Corinthians,*  
*and in them all Christians to imitate him,*  
 Now that which followeth is a new matter;  
 for he goeth from exhorting them , to praise  
 them thus. *I prayse you my bretherem , that you*  
*are mindefull of mee in all things , and Keepe my*  
*præcepts as I haue deliuered vnto you.* And there  
 alsoe deliuereth a great many good præcepts of  
 other matters, before hee come to the *B. Sacra-*  
*ment.* Thirdly in this matter of Masse wee imi-  
 tate him : for our Priests are ready to communi-  
 cate

*1. Cor. 10. 31*

Eate such as come worthily to receiue, but you must proue that *S. Paul* would not say Masse or communicate himself, vnlesse others would communicate with him; or that he did teach that other *Priests* must not. But that you will neuer bee able to doe. Chap. 9.

5. That other place of staying one for another, is spoken to the people; who made the suppers called *agape*, as is plaine by the text. Wherein he reprehends the abuses that were committed as that some did excede, others did want; some were drunke, some went away hungry which could not pertaine to the blessed Sacrament, as euery man knoweth besides the distribution of that belonged to the *Priests*, not to the people, who are heere instructed and reprehended for their manner of making their suppers; for he speaketh to the same people heere, that he doth in all the epistle, and to whom he had a little before in the beginning of the chapter giuen such praecepts as noe way belong to *Priests* but are common to all. As for exāple that men must not pray or prophecy with their hats on, and that women must not contrarywise pray or prophecy bare headed: that a man may not nourish his haire, that a woman may &c. And then speaketh of this matter of their suppers, without any change of person: besides that there were not many *Priests* then in that church & at that tyme: For I doe not find much mention of any *Bishop* or *Priest* at that tyme amōg the *Corinthiās*,



Chap. 9. but onely of *Sosthenes* who alsoe was with *S. Paul* at that tyme when he writt that epistle to the *Corinthians* and ioyned with him in the writing, as appeareth by the beginning, and indeede he is most like to haue come to *S. Paul*, to acquaint him with those disorders, and to desire his authority and helpe for redresse of them. It is true *S. Paul* speaketh also immediately after of the *B. Sacrament* which went alwaies with those suppers which he teacheth them, with what preparation and examination of themselues they are to receiue, which is nothing for our purpose in this place.

6. Your last place of *S. Paul* is, where the chalice is called *the cup of Communion*; the reason of which name you say is because the Priest and people must communicate together; or as *Hugo de S. Viet.* saith because the people in the Primitiue Church, did communicate euery day. What of that which *Hugo de S. Viet.* saith? nothing to the purpose. For we acknowledge that this holy Sacrament is called the communion because it vniteth vs to *Christ* our head, and vniteth vs among our selues as members of the same body. And though it doe this most perfectly, when it is also receiued sacramentally, yet not onely soe but it doth the same alsoe in some measure, being spiritually receiued: and as this vnion may remaine among vs members, though euery one doe not receiue euery day, soe it may also be or remaine betweene vs  
and

and the Priest, though he say Masse and we not receiue. And if this argument of yours be good, it will follow that not onely some but all the people must receiue together with the Priest for if because it is the communion, the Priest must not receiue without the people, it followeth that the people also must not receiue one without another: for it hath the name of *Communion* as well in regard of vniting vs one to another, as to the Priest, and indeede not to the Priest but as he is one of them. For as he is Priest he doth offerr it as a sacrifice, and therein excelleth the people, but as he receiueth it sacramentally or formally as a Sacrament, therein hee is but as one of the rest or participateth thereof but as others doe, though his receiuing bee more necessary, in regard of finishing the Sacrifice.

7. Now to come to your authority of the *Council of Nani's*, (which you haue not reading inough to cite out of any original, or any good author your selfe, but out of *Cassander* onely, beyond whom, and one or two more such fellowes it seemeth your learning doth not stretch. I answere that, there is such a Decree cited by *Bell.* and others out of *Burchard* and therefore I allow of it: though it be not extant among our Councils now. I meane that decree is nor now extant in any *Council of Nants* that wee haue: but the matter is not great, for there bee many such



Chap. 9. decrees in other Councils, which although there were ten for one, yet were it not one iott the better for you Sir for this and the like Canons speake onely of not saying Masse all alone, without one or two to answere, and to whom the Priest may seeme to speake when he saith *Dominus vobiscum*. *Our Lord with you*, and the like: but what is this to saying Masse without some body to communicate with him? Where is there any one word in this *Canon*, or any other, any Father, any Council, any authority of an approued author of not saying Masse without communicants? who did euer heare that the Priest must goe first and aske his parishioners, whether any will communicate with him, before hee will goe to Masse, as it is praescribed in your booke of common prayer published by Parliament-authority, that you must doe before your communion, neyther will it serue the turne to haue one or two to beare the Minister company, but there must bee a competent number: for example saith your booke if the Parish consist of 20. persons, there must be 3. or 4. at least otherwise the Minister must not communion it. And by this rule a man may say proportionably if the parish haue twenty hundred or 20000. there should be 3. or 4. thousand to communicate at once. And if a sicke body would receiue he may not receiue alone, but hee must haue some body to beare him company,

and

Annotat.  
after the  
order of ad-  
ministringe  
the commu-  
nion.

and not onely one or two, but many, Chap. 9.  
or a competent number, as your booke  
saith, which therefore is to bee considered  
according to the number of Parishioners.  
This and much more may bee said of the  
prettines of your seruice and good fellow  
communion: but heere is enough of such an  
idle subiect, and soe hauing answered your  
third Paragraph of *priuate Masse* as you call it  
I come to the 4.

*why do you  
use that  
word commu-  
nication abo-  
undantly in  
your  
scripture?*

PARAGRAPH. 4.

OF THE SEAVEN  
Sacraments.

I. In this 4. paragraph which is of our  
*Seauen Sacraments*, the Knight hoyseth vpp  
all the failes of his eloquence, and putteth  
to all the force of his witt as if both by wind  
and oare he would goe quite beyond vs in  
this point of our faith: wherein for that cause  
he doth enlarge himself beyond the ordinary  
measure of his paragraphs, and filleth his mar-  
gents with citations of *Fathers* and of *Schoole-*  
*men* laying first for a foundation a wise dis-  
course of his owne. Which I will alsoe beginne  
with without longer prefacing with him. He  
setteth downe first the *Canon of the Councel of Sep. 7. can.*  
*Trent* accursing whosoever shall say the *Seauen* 1. de Sacra  
*Sacraments* of the new Law were not instituted in gen.  
by *Christ*, or that there bee more or fewer then



Chap. 9. *Seauen*; or that any of them is not properly and truly a *Sacrament*. Which decree saith *Bellarmino*, ought to suffice though we had noe other. For if we take away the authority of the present *Church* and present *Councell*, the decrees of all other *Councels*, and the whole *Christian Faith* may be brought into doubt. Which canon of the *Councell*, and authority of *Bellarmino* he cryeth out against; and saith it is a foundation of *Atheisme*, for in his iudgment the word of *Christ* alone is sufficient for all *Christians*: which hee proueth by those words of *S. Paul*. *I haue not shunned to declare vnto you all the counsell of God*. And that wee may know he speaketh of the written Word, he bringeth *Bellarmines* authority saying, *that those things are written which were by the Apostles preached generally to all*. And hee is soe confident against this point of the *Seauen Sacraments*, that hee is content the curse shall light vpon him, if any learned man shall shew it out of any Father of the *Primitive Church*, or any knowen author for about a thousand yeares after *Christ*. This is his beginning; whereat I will make a stay and answere, not to take too much at once. Hee thinketh it then a foundation of *Atheisme*, to say that if wee take away the authority of the present *Church*, and present *Councell* wee may call in question the whole *Christian Faith*. And why soe good *Sir Humphrey*? What *Atheisme* is it to say that there is *one Faith*: that that *Faith* is to bee found onely in the *Church*?  
that,

that, that *Church* cannot fayle or erre at any *Chap. 9.*  
time: and consequently that that *Faith* which  
it teacheth cannot fayle or erre: and espe-  
cially that then the *Church* can least erre,  
when it is gathered together in a General Coun-  
cel, and defineth matters of Faith with ap-  
probation of the Supreme Pastor of God's church  
and that if such a *Council* may erre, the  
*Church*, may erre: that if the *Church* may  
erre, the *Faith* which that *Church* teacheth  
may fayle, and consequently that there can  
bee noe certainty: is this the way to Atheis-  
me to teach that there must be some certaine  
meanes to learne true faith, and beleife in  
God: and that if there bee none such there  
can bee noe certainty: would a man thinke  
that it should euer enter into any man's mind  
to say that the affirming of this infallibility  
were the way to Atheisme. Whereas the de-  
nyall thereof is the most direct way that can  
be imagined vnto Atheisme. For take this in-  
fallibility away and there is noe rule of faith,  
if noe rule, noe faith, if noe faith, noe right  
beleife in God, which is the height of  
*Atheisme.*

2. But because you *Sir Humphrey* are not  
capable of this Discourse, as euident and  
demonstratiue as it is, I will goe about with  
you another way. I would know of you whi-  
ther if wee should take away the holy Scri-  
pture or written word, it would not follow  
in you iudgment, that the whole Christian  
faith



Chap. 9. *Seauen*; or that any of them is not properly and truly a *Sacrament*. Which decree saith *Bellarmino*, ought to suffice though we had noe other. For if we take away the authority of the present *Church* and present *Councell*, the decrees of all other *Councils*, and the whole *Christian Faith* may be brought into doubt. Which canon of the *Councell*, and authority of *Bellarmino* he cryeth out against; and saith it is a foundation of *Atheisme*, for in his iudgment the word of *Christ* alone is sufficient for all *Christians*: which hee proueth by those words of *S. Paul*.  
 Act. 20. I haue not shunned to declare vnto you all the counsel of *God*. And that wee may know he speaketh of the written Word, he bringeth *Bellarmino*s authority saying, that those things are written which were by the *Apostles* preached generally to all. And hee is soe confident against this point of the *Seauen Sacraments*, that hee is content the curse shall light vpon him, if any learned man shall shew it out of any *Father* of the *Primitive Church*, or any knowen author for about a thousand yeares after *Christ*. This is his beginning; whereat I will make a stay and answere, not to take too much at once. Hee thinketh it then a foundation of *Atheisme*, to say that if wee take away the authority of the present *Church*, and present *Council* wee may call in question the whole *Christian Faith*. And why soe good *Sir Humphrey*? What *Atheisme* is it to say that there is one *Faith*: that that *Faith* is to bee found onely in the *Church*?  
 that,

that, that *Church* cannot fayle or erre at any time: and consequently that that *Faith* which it teacheth cannot faile or erre? and especially that then the *Church* can least erre, when it is gathered together in a *General Councel*, and defineth matters of *Faith* with approbation of *the Supreme Pastor of God's church* and that if such a *Councel* may erre, the *Church*, may erre? that if the *Church* may erre, the *Faith* which that *Church* teacheth may faile, and consequently that there can bee noe certainty? is this the way to Atheisme to teach that there must be some certaine meanes to learne true faith, and beleife in God? and that if there bee none such there can bee noe certainty? would a man thinke that it should euer enter into any man's mind to say that the affirming of this infallibility were the way to Atheisme. Whereas the denyall thereof is the most direct way that can be imagined vnto Atheisme. For take this infallibility away and there is noe rule of faith, if noe rule, noe faith, if noe faith, noe right beleife in God, which is the height of *Atheisme*.

2. But because you *Sir Humphrey* are not capable of this Discourse, as euident and demonstratiue as it is, I will goe about with you another way. I would know of you whether if wee should take away the holy Scripture or written word, it would not follow in you iudgment, that the whole Christian  
faith



Chap. 9.

Did we do  
ye highest &  
next to  
a holy scripture.

V. Bell. lib.  
2. de Concil.  
cap. 3.

1. Eliz. 1.

faith might bee called in question? I say in your iudgment : for whether it would or would not in myne I doe not say any thing heere: certainly it would. For some rule men must haue, and that is your onely rule. Now againe doe not you know that S. Gregory the great did often say & write, that he did hold the fower first Councils in the same honour, that he did the 4. Ghospels, which was the same as to say, they could as little erre as the 4. Ghospels. Why may it not then follow that vpon deniall of the authority of those 4. Councils, the authority of the Christiā faith may be shaken, as well as by deniall of the Ghospell? and this which I say of S. Gregory I may say of many other *Fathers* in regard of all or some of those 4. Councils, and particularly of that of *Nice* which whosoever should haue denied, was noe lesse to haue bene counted an Hæretique then if he should haue denied the Ghospell. & you your selues in your Parliament *Lawes* giue great authority to those 4. first Councils, & euen as much if you vnderstand your selues well, & speake consequently as S. Gregory doth: for you are cōtēt to acknowledge for heresy whatsoever is condemned for such, by any of them. Which is in other words to acknowledge them for a rule of faith, & consequently of infallible authority? you ioynē thē in the same ranke with the canonical Scriptures. You giue also the like authority to other general Councils; but with this lymitatio, that these later must haue expresse scripture, where-  
by

by to cōdemne a thing for heresy: but which is Chap. 9.  
most of all to bee noted, in the same statute you  
giue power to the Court of Parliament, with  
the assent of the Clergy in their Conuocation,  
to adiudge or determine a matter to bee heresy:  
Which is the very same as to giue it power to  
declare faith, or to bee a rule thereof: which if  
it may agree to such an assembly or Court of a  
temporal Prince and Kingdome I see not why  
it may not agree to a General Councel, as  
being the Parliament of *Christ* his Church, to  
which he hath promised his speciall assistance.  
But this is by the way.

3. Now out of this authority which you grāt  
to those ancient Councels, I goe a little farther  
with you, and aske what you can say more  
against the present Church, and present *Councel*  
of *Trent*, then against the *Church* of that tyme &  
*Councels* of those tymes? whatsoeuer you can say  
of the Church now, that it may erre, may as wel  
be said of the Church of that tyme. For *our Sa-*  
*uiour's* promise for the perpetuity & infallibili-  
ty thereof is as much for one tyme, as another;  
for our tyme now, as for those then. What you  
say now of the *Councel* of *Trent* that it is disclay-  
med by a great part of the Christiā world, may  
be said much more of the *Councel* of *Nice*: which  
was gaine said both by more, & other māner of  
men then the *Councel* of *Trent*. & the same may  
bee also said of some of the rest. & soe forth of  
any thing els, that you can obiekt. Wherefore to  
conclude, if it were not atheisme to say then,  
that



Chap. 9. that by questioning the authority of the *Nicene*  
 ———— *Decrees*, the authority of the whole Christian  
 faith might bee questioned, I see not why it  
 should bee Atheisme to say the same of the  
*Councel of Trent*. But you thinke it is Atheisme  
 to deny the Scriptures alone to be sufficient?  
 For that is the sense of your inference. But it is  
 farre otherwise. For all Catholiques say they  
 are not soe; and yet they beleue that there is  
 a God, and honour and worshipp him as their  
 God. But this of the alone sufficiency of Scrip-  
 tures is a seuerall matter of it selfe. Onely for  
 your place of S. Paul, it is plaine you peruert it.  
 For he speaketh not of the written word but  
 of the doctrine of *Christ* by him preached, as is  
 manifest by his owne very words there. Which  
 are these. *Vos scitis quomodo nihil subtraxerim vti-*  
*lium quominus annuntiarem vobis, & docerem vos*  
*publice & per domos testificans &c.* You know how I  
 haue withdrawn nothing that was profitable but that  
 I preached it vnto you, and taught you openly and from  
 house to house testifying to Iewes and Gentils penance  
 towards God, and faith in our Lord I E S V S  
 CHRIST. For neyther had S. Paul then writte  
 his Epistle to the *Ephesians*, to whom he there  
 spoke. For he wrote it out of prison from *Rome*,  
 and euen the second tyme of his imprisonment,  
 which was many yeares after this speech. Whe-  
 reas at the tyme of this speech he was but going  
 to *Hierusalē* where being takē, after some tyme  
 of imprisonmēt, hee was sent to *Rome*. And you  
 might as wel haue aleadged those words of our

*Sanior.*

*Saviour* to his Disciples *All that I haue heard frō* Chap. 9.  
*my Father, I haue made knowne to you.* As these of  
*S. Paul;* and yet is well knowne our *Saviour* did 10. 15. 159

not deliuer any one word in writing to his  
*Apostles.* Neither doth *Bellarmines* saying helpe  
you any thing: for though those things which  
are necessary for all in generall to know, which  
are but few, be written; there bee yet many  
more not written which are necessary to bee  
knowne by some in the Church, though not by  
all. Now for the curse, which you are content  
shall light ypon you if wee shew the number  
of *Seauen Sacraments* to haue beene the beleife  
of the Church for a thousand yeares after *Christ*,  
bee not too forward to draw malediction ypon  
your self; it will come fast enough to your cost.  
It is an heauier thing then you are aware of, to  
haue the curse of a Mother; and such a Mother  
as the Church, which doth not curse without  
cause nor out of passion. For as the Scripture  
saith: *Maledictio Matris eradicat fundamenta.* The *Eccle. 3. 11;*  
*malediction of a Mother doth roote out the foundations.*

4. Having thus præfaced against the authority  
of the *Council of Trent*, you come neerer to the  
matter, giuing vs a new definition of a Sacra-  
ment, to wit, that it is a scale witnessing to our  
consciencs that *God's* promises are true. For as  
you say, *God* by his word declareth his mercie,  
and sealeth and assureth it by his Sacraments,  
and in the word we heare his promises, in the  
Sacraments we see them. Out of which you  
inferre *Baptisme* and the *Lord's Supper*, to bee pro-  
per



Chap. 9.

per Sacraments, because in them the element is ioyned to the word, and they take their ordinance from *Christ*, & are visible signes of an inuisible sauving grace. In which words is contained another farre different definition of a Sacrament hauing noe manner of connexion or dependence vpon the former. Out of which againe you inferre that the other 5. beside *Baptisme* and the *Eucharist* are noe Sacraments; not *Cōfirmation*; because it was not instituted by *Christ*; not *Penance* & *Order*; because they haue noe outward element; not *Matrimony* because it was before *Christ's* tyme, and is common to, *Turks* and *infidells*; neither doe you see forsoothe how it can be a holy thing, and yet forbidden, as it is to *Priests*. And from this you tell vs that if the curse of the *Council* take place; then Woe to all the *ancient Fathers*: of whom you name these following, *Ambrose*, *Austin*, *Chrysostome*, *Bede*, *Isidore*, *Alexander of Hales*, *Cyprian*, *Durand*, and *Bessarion*. This is your discourse.

Lib. 1. de  
Sacr. in gen.  
cap. 14. &  
16.

5. To which I answere. That for your former definition it is a senselesse one, without ground in any father, or other author but onely *Kernitius* and *Caluin*, and which is largely refuted and proued most absurd by *Bellarmino* to whom I remit you. For how can the Sacraments be seales, or giue vs assurance of his words, when all the assurance wee haue of the Sacraments is his word: this is *idem per idem*. Besides what promises are these that are sealed; or if they bee seales what neede we more seales or Sacraments then

then one : or if there may bee more why not Chap. 9.  
 seauen as well as two? Againe how doe we see  
 the promises of God in the Sacraments? when a  
 man hath receiued the Sacrament of *Baptisme*,  
 what other assurance hath hee that his sinnes  
 are forgiuen, or that he is the Child of God and  
 heyre of his kingdome, then the word of God  
 promising that vertue to the Sacrament, or how  
 can any man see by the Sacramēt that he is soe?  
 these are but foolish fancies bredd in hæretical  
 braines ; and soe to be contemned. For your  
 other definition it is not much better, being  
*Melancthons* ; related and refuted by *Bellarmin.* *vbi supra*,  
 which therefore I leaue, and answere onely  
 that which you say, that two Sacraments haue  
 the word and element and ordinance of *Christ*.  
 The other 5. not. For *Confirmation* and *Ex-*  
*treame Vnction* you cannot deny the element  
 and word to wit oile and the forme: but you  
 deny the ordinance of *Christ*. For prooffe of  
 which and other particulars, it wil be too long  
 to stand vpon it in this place, you may see  
*Bellarmin* and others namely *Suar.* who beside  
 scriptures bringeth irrefragable proofes of an- 3. p. 10. 3.  
 cient Popes of the *Primitive Church*, *Councils*, disp. 32.  
 and *ancient Fathers*. And for *Halenfis* and one  
 Diuine or 2. more which may say somewhat *It is not may be*  
 to the contrary they are not to bee heard against *in the whole*  
 the whole torrent of *Fathers & Doctors*. Though *could make the*  
 euen these acknowledge them true Sacraments *think is best*  
 & instituted by *Christ*, for as much as pertaynes to *the purpose*.  
 the effect or promise of grace annexed to them,  
 though



Chap. 9. though not for the outward ceremony and  
 — — words; which they thinke was afterwards appointed; of which I shall say more by and by.

6. For *Order and Penance*, you deny not the institution of *Christ* but you deny them to haue any outward element ioyned to the word. This is strange is not the paten with an host and chalice with wine in it; which is the matter in ordaining of a *Priest*, as much an outward element as is the host and wine alone; in the Sacrament of the *Eucharist*? a man would thinke Soe, and a litle more too: and soe of *Penance*, is not the true sorrow of hart declared by humble confession together with Prayer Fasting or almes deeds enioyned for satisfaction, an outward elemēt or thing to be perceiued by our outward senses? Why not then matter for a Sacrament? soe also the bodyes of man and woman, are they not as much an outward element in the Sacrament of *Matrimony* as water in Baptisme? but you say it was before *Christ*. What then? might it not bee a natural contract before and yet after be exalted to the dignity of a Sacrament by *Christ*. Water had the vse of washing from the beginning, might not *Christ* therefore giue power vnto it to cleanse our soules, and exalt it to the dignity of a Sacrament? the same I say alsoe of bread and wine: but say you againe if it bee a holy thing, why is it forbidden to some men? I aske you againe wheter *Order* bee not an holy thing? You will not deny it. If it bee why then is it forbidden to all women? which sheweth

sheweth the ridiculousnesse of your discourse. Chap. 9.  
 You must know then all good is not for euery  
 body: and in *good* there be *degrees* of compari-  
 son as well as in other things; *Marriage* is  
 good but of an inferiour ranke, and not soe  
 agreeable to the high state of *Priesthood*, or  
*religious Life*. And soe to offer Sacrifice is a  
 good thing indeede, and too good for Lay  
 men to exercise, as wee see by the reprobation  
 of *Saul*, for presuming to doe it, and  
*Ozias* his Leprosy wherewith hee was stricken  
 by the hand of *God* for presuming to offer in-  
 cense in the Temple. Why then may not these  
 bee *Sacraments*? by the way you note in the  
 margent that *Vazquez* acknowledgeth *Matri-*  
*mony* to be noe Sacrament properly, citing a  
 place after in this your owne booke, which I  
 shall answere there, and discouer your noto-  
 rious falshood.

1. Reg. 15.  
 2. Paralip.  
 26. 19.

7. Now to the curse whereof you will  
 make the *Fathers* guilty, as well as your self.  
 I answere first, that of these *Fathers* which  
 you name, two, to wit *Halenfis* and *Durand*  
 are ordinarily counted amōg the Schoolemen,  
 not amōg the *Fathers*, as also *Bessarion*, who liued  
 little more then 150. yeares since. Secondly that  
 though it bee true that the *Fathers* vpon seuerall  
 occasions mention the *Sacraments* seuerally,  
 sometymes they mention two, sometymes three,  
 sometymes 4. 5. or 6. more or lesse, as the parti-  
 cular matter which they handle giues occasion;  
 yet neuer did any man say there was onely 2. 3. 4.

O &c.



Chap. 9. &c. Shew this if you can *Sir Knight*, and you say something: els all is but babling that you talke of the *Father's* mentioning 2. 3. or 4. &c. And this answere hath beene often made, and cannot bee impugned; to which yet you stand still repeating your friuolous obiections ouer and ouer againe, without replying vpon the answere, or euen taking notice thereof. For a chiefe part of your discourse in this §. is but taken out of *Chemnitius*, as may appeare by *Bellarmino* in his controuerisy *de Sacramentis in genere*, where he answereth all the argumēts fully, which shall therefore saue me some labour; soe as I shall not neede to doe more then point at somethings briefly, and discouer your owne proper corruptions.

*Bell. lib. 1. de  
Sacram. in  
gen. cap. 14.*

8. Well then you tell vs the Saints *Ambrose*, *Augustine*, *Chrysostome*, & *Bede* teach, that out of the side of our *Sauour* when the bloud & water yssued vpon the crosse, there came out the Sacraments, *Baptisme* & *Eucharist*. Which I doe not see to what other purpose you bring but onely to insinuate thereby as if in their opinions, there were but two Sacraments. To which I answere that true it is, that some *Fathers* interprett the bloud and water issueing out of our *Sauour's* side to signify those two Sacramēts: but yet you are best looke in your freind *Chemnitius* from whom you borrow this argument whether he cite all these *Fathers* for this explication: I doe not thinke you will find *S. Ambrose* and *Bede* there, for *S. Aug.* it is true he  
expli-

explicateth it soe in some places; and otherwi-  
 se also in others, as I shall shew after. But  
 for that place which you cite heere I am sure  
 hee hath nothing of two Sacraments onely,  
 or of any number of Sacraments at all, but  
 onely thus in generall. *De latere Christi in cruce*  
*pendentis Lancea percusso Sacramenta Ecclesia*  
*profluxerunt.* Out of the side of Christ hanging  
 upon the crosse smitten with a speare issued the Sacra-  
 ments of the Church. Which words may as well be  
 verified of seauen as of two Sacraments. But be  
 it as you say, that all the *Fathers* explicate that  
 scripture of the two Sacraments Baptisme and  
 Eucharist. What then? Doe they say that they  
 were then instituted, or that there were noe  
 more Sacraments instituted, or that other Sa-  
 craments did not issue frō thence also? noe such  
 matter. All they say is onely, that those two Sa-  
 craments came from *our Sauour's* side simboli-  
 cally or significatiuely, to wit the water signi-  
 fying Baptisme, the blood the Eucharist. But  
 now other Fathers as I touched before to wit  
*Saint Ambrose, Saint Hierome, Saint Cyril, S. Leo,*  
*Bede,* and euen *S. Augustine* in another place  
 say that both blood and water did signify but  
 one Sacrament onely, to wit Baptisme, either  
 of blood by Martyrdome or water: or rather  
 that they did signify but onely the Baptisme  
 of water. The water of our Sauour's side  
 signifying the Sacrament it selfe, and the  
 blood signifying the origen or well spring  
 from whence the Sacrament hath all his force

*Aug. in Io.  
 ita, 15.*



Chap. 9. and efficacy. Which explication *Bellarminē*  
 ——— well sheweth out of scripture it selfe to bee  
*Bell. lib. 2.* more literal: Shall a man therefore say there is  
*cap. 27.* but one sacrament: he might truely as well say  
 so and better too, then to say from thence that  
 there bee but two.

9. And whereas you say a little after againe,  
 that S. *Ambrose* writing a treatise of Sacra-  
 ments diuided into six bookes, maketh men-  
 tion but of two. I would wish you to see what  
 answere *Bellarminē* maketh to *Chemnitius*,  
 making the same obiection; you shall find there  
 that hee telleth him flatly it is false, as it is in-  
 deede. For S. *Ambrose* maketh expresse men-  
 tion of the Sacrament of *Confirmation* both in  
 that booke *de Sacramentis*, and in the other, *de*  
*his qui mysterijs initiantur*. And withall giueth  
 the reason why S. *Ambrose* mentioneth noe  
 more but three Sacraments, to wit, because his  
 intent in that worke, is onely to instruct the  
 Catechumens in those things which are to be  
 done, at the tyme of Baptisme, for to them hee  
 writeth those bookes, as the very title of the one  
 and matter of the other sheweth. For one is  
 written to the persons that are initiated, that is  
 begunne or are entred into Christianity by the  
 mysteries or Sacramēts, the other of the Sacra-  
 ments whereby they were soe initiated, which  
 are those three Baptisme, Cōfirmation, & Eucharist,  
 which to people that are come to yeares of dis-  
 cretion before they are made Christians, were  
 & are still to bee administred together. Where-  
 by is

by is also discovered your grosse corruption in saying that S. Ambrose proclaimes to the beleeuers of his age. *De Sacramentis quæ accepistis sermonem adorior*: Which say you is as much to say, as I speake of those Sacraments which the Church hath taught and declared vnto you. For he neither writeth to the beleeuers of his age, but onely to some beginners as I say is manifest by the very title of one of the bookes; Neither doth he speake of the Sacraments which the Church hath taught and declared, but of the Sacraments, which those beginners that he spoke to had newly receiued, as these very words which you bring testify: wherein there is not the least mention of the Church, nor of any generall doctrine of Sacraments; but onely of those which as I said they that he spake vnto had receiued. Which to be soe may yet more plainly appeare in that Bellarmine bringeth a most expresse authority for the Sacrament of Penance out of this same holy Father.

*Ambr. de Sacram lib. 1. cap. 1.*

*Bell. lib. 2. de Sacram. cap. 24*

10. Now for S. Aug. it is noe lesse cleare, that he neuer meant, in any of those places where he speaketh of two Sacraments, to restraine them to two onely, for thus hee saith in one. *Respice ad munera ecclesie, munus Sacramentorum in Baptismo, in Eucharistia, & in cæteris sanctis Sacramentis*. Cast thine eye to the guifts of the Church, the guift of the Sacraments in Baptisme in the Eucharist, & in the rest of the holy Sacraments By which words it is cleare, that in S. Augustines iudgmēt there were more holy Sacraments besides Baptisme & Eucharist &

*Conc. 1. in Psal. 103.*



Chap. 9. not onely one or two more, for they had beene  
 easily added, but more; as that general clause  
 of the rest of the Sacraments doth import: and not  
 Sacraments in a large sense, but Sacraments in that  
 very sense, wherein those two by him named  
 are called Sacraments as the word *ceteris* doth  
 shew. Neither doth that place which you cite  
 out of the same *Father*, lib. 3. *de doctrina Christiana*  
 auaille you, where speaking of the Sacraments  
 of the new Law as you tell vs he saith that they  
 are but few in number, easy in performance,  
 excellent in signification, naming onely the two  
 Sacraments of Baptisme and Eucharist. For it is  
 plaine by the words *sicuti*, that he bringeth those  
 two for example onely which doth noe way  
 restraine the number. Besides this holy *Father*  
 repeating the very same saying almost word for  
 word in another place when he had brought  
 those two Sacraments for example as he doth  
 heere he addeth this general clause & *siquid*  
*aliud in scripturis canonicis commendatur*, and if  
 there bee any thing els commended in the canonical  
 Scriptures. Which sheweth also that he did  
 not meane to restraine his speach to those two  
 onely. Neither is his intent in either of those  
 places, to number the Sacraments, or euen to  
 speake of Sacraments as Sacraments but as they  
 are only Signes; cōparing the signes of the new  
 testament with those of the old; and preferring  
 them for fewnesse in number, and excellency in  
 signification: And therefore S. Ang. his word in  
 this place is not *Sacramenta*, Sacraments, as you  
 cite him, but *Signa*, panca pro multis & Signes,

Ep. 118.

Q

which therefore is a corruption of yours.

II. This may then serue for all such testimonies eyther out of *S. Aug.* or any other *Father*. Onely that it may not seeme strange why there should be such frequent mention of these two aboue the rest, which might giue suspicion as if they were the onely Sacraments. I adde this reason thereof: to wit, because they are the first, most common and most necessary Sacraments. The first because *Baptisme* is called the gate of all the Sacraments, and by it men enter into the Church, and become *Christians*. With which the *Eucharist* was also wont to be giuen. And though *Confirmation* be next in order after *Baptisme*, yet was it not soe frequently giuen, because it is ordinarily administred onely by a *Bishop*, who is not alwaies soe ready at hand; whereas the other two are administred by *Priests*. They are the most common, because they pertain to all: as also *Confirmation* doth; and therefore in that respect goeth often with them. They are most necessary because. *Baptisme* is absolutely necessary or as *Diuines* say necessary *necessitate mediij*; that is a necessary meane, without which a man cannot be saued, the *Eucharist* is necessary by another kind of necessity, to wit, of precept or command giuen by our *B. Sauiour* all which considerations together are not soe easily found in any other of the Sacraments. *Confirmation* also was in those tymes necessary by force of an ecclesiastical precept or at least custome.

*Marriage was  
first in  
Paradise  
not a  
sacrament  
sayth he: it  
was soe after  
p. 206.*

25

*This is a  
necessity  
of precept  
of sauiour  
of the  
of the*



Chap. 9.

Ser. de  
ablus. ped.Lib. 2. de  
Sacr. cap.  
24.

12. Another of the *Fathers* which you bring is *S. Cyprian* reckoning but fve Sacraments: and among them our *Sauour's* washing of his Disciples feete for one. Whereto I answere that he reckoneth but 5. not that he thought there were no more, but that it pertained not to his purpose to speake of more in that place: his scope being onely to speake of such Sacraments as had relation to our *Sauour's* last supper, by way of institution, blessing of the matter, or some connexion at least with some thing which was then done. As the Sacraments of *Eucharist* and *Order* which were then instituted; of *Confirmation*, because the matter thereof that is *Chrisme*, was then blessed; of *Baptisme* and *Penance* by occasion of our *Sauour's* washing of his Disciples feete. Which washing in what sense it is called a Sacrament by this author, (be he *S. Cyprian* or whosoever els) you may see in *Bellarmino* & there find sufficient answere. He saying that it is called a *Sacrament* not in a proper and strict but a large sense onely: wherein as I agree with him, for soe much as pertaineth to the washing it selfe, soe doe I thinke that if a man reade the place attentiuely, he shall find that author by that washing to meane the Sacrament of *Penance*, in a strict and proper sense. For he giveth vnto it the same power of remitting of sinnes, as to *Baptisme*. He saith it was instituted for such sinnes, as men should fall into after *Baptisme*; which he saith cannot be iterated; which are the proper attributes which we teach to belong

belong to the Sacrament of Penance. Whereof Chap. 9. that author making a long discourse I cite only these words following for a signe of his meaning. *Propter hoc benignissime Domine pedes lauas discipulis quia post Baptismum quem sui reverentia iterari non patitur, aliud lauacrum procurasti quod nunquam debeat intermitti.* For this most benigne Lord thou dost wash thy disciples feete because after Baptisme which may not bee iterated for reuerence thereof, thou hast procured another lauer which must neuer bee intermitted. By which it seemeth plaine he doth not meane that that washing was a proper Sacrament it selfe, but that it did signify another thing which was to take away sinnes after Baptisme, which was to bee a sacrament, because it was to bee instituted by our Saviour; it was to bee a lauer, and to haue like force as Baptisme, all which sheweth it to bee a true Sacrament.

13. Besids S. Cyprian you will needs bring S. Isidore, with in compasse of the curse for say you he accounted of 3. Sacraments, to wit Baptisme, Chrisme, and the body and bloud of Christ. citing his 6. booke of Etymologies. chap. 18. wherein Sir Humphrey according to your vsual custome you doe notably abuse this holy Father. For in that place he doth not soe much as intend to speake of any Sacrament at all: but his onely intent is to treat of the names of certaine feasts, as the title of the chapter sheweth which is this *De festiuitatibus & eorum nominibus.* Of Feasts and their names; among which



Chap. 9. which hee putted *Cæna Dominica*. Our Lord's supper. Which (saith hee) is so called because vpon that day our Sauour did make the Pasch with his Disciples which is celebrated euen to this day, as hath beene deliuered; & the holy Chrysme is made therein. These are S. Isidor's very words, neither hath hee one word more in all the chapter of any Sacrament. Where then is there any mention of Baptisme? nay where is there any mention of our Sauour's institution or celebration of the B. Sacrament but onely that S. Isidore saith that the celebration of the Pasch is obserued to this day. Which because it cannot be vnderstood of the Paschal Lambe, giueth vs cause to thinke that by our Sauour's celebration of the Paschal, he vnderstandeth the institution of the B. Sacramēt which is now daily cōmemorated in the Sacrifice of the Masse. The chiefe or most cleare mention heere is of Confirmation, by the name of Chrysme, as it is ordinarily signified by anciēt authors. But all this that is said, is not said by way of deliuering any doctrine cōcerning Sacramēts, but as they haue relation to such a feast. Is not this thē a notorious abuse of S. Isidor's authority? But because you shall see plainly that if he accidentally or for some speciall reason make mention of those. 3. Sacraments as it is like he may doe as other Fathers, are also wont, that therefore he doth not meane to limit the whole number of Sacraments to three, I will putt you downe one place where hee mentioneth two more, of which there may be most doubt, to wit

*Isid. de offi.  
Eccles. lib.  
2. cap.  
16. & cap.  
23. cap. 19.*

Penance

*Penance and Matrimony.* For Penance, he maketh it a Sacrament and compareth it with Baptisme in these words. *Sicut in Baptismo omnes iniquitates remitti, ita pœnitentię compunctiõne fructuosa vniuersa fateamur deleri peccata: vt hoc tegat fructuosa confessio quod temerarius appetitus aut ignorantia notatur contraxisse neglectus.* Let vs confesse that as in Baptisme all iniquities are forgiven, soe all finnes are blotted out by the fruitfull compunctiõ of Penance: that fruitfull confession may couer what temerarious desire or ignorant neglect hath contracted. Where you see how to compunctiõ and confession ioyned together in this Sacrement he giueth the like power of blotting out finnes as to Baptisme. And for Matrimony he saith the three goods or perfections thereof are *fides, proles, Sacramentum.* Fidelity, offspring, Sacrament. Where beside the fidelity or mutual obligatiõ which hath euer belonged to Marriage before our Saviour's tyme, and still belongeth among Infidels, though the obligation be not soe perfect among them, he putteth downe that special perfection of a Sacrament, though for this word Sacrament perhaps you may wrangle; but it is but wrangling, as I shal by and by shew by occasiõ of S. Austines like vse of the same word. But by this that hath benesaid of the *Fathers*, it is plaine that noewords can bee sufficient to declare your exorbitant bad dealing in citing the Fathers in this place, & drawing them with in compasse of the *Councel's* curse; they being soe farr from it. For it doth not commaund that whensoever a man nameth one

Sacrament



Chap. 9. Sacrament he shall name all or that he shall say  
 ——— they are seauen in number nor more nor lesse, or  
 that he shal say they were instituted by *Christ*.  
 But that noe man shall say against this, as in-  
 deede not one doth. For not one of all those  
 you name saith that there be not Seauen or that  
 there bee more then Seauen, which is the thing  
 that you dare Soe boldly say contrary to the  
 most sacred authority of soe great a *Council* as  
 that of *Trent*, then which greater is not to bee  
 found or imagined vpon earth. And this might  
 serue for the *Fathers*.

14. But before I haue done with them in this  
 point, I must in a word take notice of one fri-  
 uolous thing whereof you make a great matter  
 and whereby you thinke to auoid all that can  
 bee said out of the *Fathers*, for the prooffe of 7.  
 Sacraments; which is, that they vse the word *Sa-  
 crament* in a general signification for any sacred  
 signe, or for a mystery, & such like: Wherein you  
 are very copious to noe purpose. For we deny it  
 not: but onely we deny that which you would  
 build therevpon, to wit that therefore they doe  
 not at any tyme vse the word *Sacrament* in the  
 strict and proper sense when they speake of our  
 other 5. *Sacramēts* which you deny. This I say we  
 deny, as a false fiction of yours & your Mini-  
 sters whereas you confesse the *Fathers* to vse  
 the word *Sacrament* strictly and properly, when  
 they speake of *Baptisme* and *Eucharist*, we  
 shew that they vse the same word and in the  
 same sense when they speake of the other  
*Sacraments*,

*Sacraments* ioyning them with these two, as I shewed before out of S. *Augustine* where he hauing spoken of those 2. *Sacraments* addeth *and the rest of the holy Sacraments*. Where any man of common sense may see he meaneth *Sacraments* in the same sense: neither doe we euer gather any of them to be a *Sacrament* out of the general word alone, vnlesse there be something to limite the signification thereof, or that there be something added which sheweth the proper effect of a *Sacrament* and which cannot be done without it. And in this manner Sir *Humphrey* you shall find plaine and expresse proofes for euey one of these *Sacraments* out of S. *Augustine* in *Bell.* which S. *Aug.* you cannot deny to be a good & vndoubted author. Wherefore I cannot but dread to thinke of that feareful curse which you draw vpon your selfe in the beginning of this Paragraph: Where you are content the anathema shall fall vpon your head if any man aliue shall proue out of any ancient *Father* or good author within a 1000. yeares after *Christ* that there be noe more nor noe fewer then 7. *Sacraments*. For though S. *Aug.* doe not say there be 7. *in actu signato*, as Schollers speake: that is saying there be 7. and noe more, yet he doth it *in actu exercito*, as by saying this is a *Sacrament*, & that is a *Sacrament*, and of one in this place, of another in that place, (as the holy scripture doth of the 9. quires of Angels,) which all make vp seauen and noe more. Which manner of reckoning you are content

(C)  
*Bell. de sacr.*  
*in genere*  
*cap. 24.*

*By that Rule  
how may we  
(70.)*



Chap. 9. content with and allow for good. And indeede  
 cannot disallow, (for as *Bellarmino* saith well, that  
 is the *Fathers* manner of writing such things.)  
 Soe long as we shew the word *Sacrament* to be  
 taken in a strict sense, or that some other cir-  
 cumstance doth shew they speake of a *Sacra-  
 ment* properly.

p<sup>18</sup>. 149.  
 edit. 3.

15. Now because you loue malediction soe  
 well, that you may be sure of it, I will cite you  
 two places out of *S. Aug.* for two *Sacraments*  
 which you most doubt of, and one specially  
 wherein there may be most difficulty. These  
 two are *Confirmation* and *Matrimony*. Of the for-  
 mer he saith thus. *Sacramentum Chrismatis in ge-  
 nere visibilibus signaculorum sacrosanctum est sicut ipse  
 Baptismus.* The *Sacrament* of *Chrisme* in the kind of  
 visible signes is holy, as *Baptisme* it selfe. By which  
 words it is most plaine that *Confirmation* is a visi-  
 ble signe holy in the same kind as *Baptisme*. And  
 therefore leauing noe place of doubt they neede  
 noe further explication. Of *Matrimony* the sa-  
 me *Saint* speaketh in one place thus. *In nostrorum  
 nuptiis plus valet sanctitas Sacramenti quam fecun-  
 ditas vteri.* In our marriages or in the marriages of  
 ours, that is of Christians, the holynes of the *Sacra-  
 ment* is more worth then the fruiifulnes of the wombe.  
 And in another thus. *Bonum nuptiarum per omnes  
 gentes & omnes homines in causa generandi est, & in  
 fide castitatis; quod autem ad populum Dei attinet,  
 etiam in sanctitate Sacramenti, per quam nefas est etiā  
 intercedente repudio alteri nubere.* The good of mar-  
 riage among all nations and all men is, or consisteth in  
 generation,

lib. 2. cont.  
 liter. Pete-  
 lia. cap. 104.

De bon. Con-  
 iug. cap. 18.

cap. 24.

generation, and fidelity of chastity; but for as much as Chap. 9.  
 pertaineth to the people of God, also in the holynesse of  
 the Sacrament; whereby it is vtterly vnlawfull euen  
 vpon bill of diuorce to marry to another. Which  
 two places doe euidently conuince marriage in  
 Christians to bee a Sacrament not onely be-  
 cause he vseth the word *Sacrament*: ( which  
 though it be general, yet considering the parti-  
 cular circumstances, and that the common vse  
 was most to take it for a Sacrament properly,  
 might bee some argument ) but by reason of  
 the sanctity, and by reason of the signifi-  
 cation and insolubility; insoemuch as this  
*Saint* maketh the proper difference betweene  
 our marriages and those of others, to be by  
 reason of the insolubility of our marriages,  
 which this *Saint* attributeth properly there-  
 unto. For the sanctity or holynesse then it is  
 manifest out of S. *Augustine* against you Sir  
*Humphrey* that marriage among Christians is  
 an holy thing, and that it hath some perfec-  
 tion in the new Law instituted by *Christ*, which  
 it had not before, both which things you  
 deny, to belong therevnto and therefore ex-  
 clude it from the number of the Sacraments,  
 but falsely as you, see which is enough against  
 you.

16. Now this sanctity cannot consist one-  
 ly in the signification of the coniunction be-  
 tweene *Christ* and his Church. For it had that  
 from the beginning, when it was first said *Genes. 2. 24.*  
*erunt duo in carne vna. They shall be two in one flesh.*  
 Which

*& therefore the  
 greater reason to  
 allow it to be a Sacrament*



Chap. 9. Which because it is verified by the carnal copulation of man and woman bound together by the band of mutual society, may bee found in all marriages, though nothing soe perfectly as in Christiā marriage. But this sheweth that feing this signification might be in other marriages, the sanctity which *S. Aug.* saith is proper to our marriages, cannot consist in that signification onely, but there must bee another sanctity; and a sanctity which may haue relation to the persons, which cannot consist wholly in that absolute insolubility which in Christian marriages as *Diuines* say, is an effect of the Sacrament. For our *Sauour* by his owne words *Math. 19. 9.* sheweth that that was in some sort natural and belonged to marriage euen from the very beginning of the world. Wherefore it followeth clearely out of *S. Aug.* that there is some sanctity belonging to this Sacrament and sanctifying it, in as much as pertaineth to this coniunction of man and woman by the bond of Marriage: and heere in this saying of *S. Aug.* may be noted those three goods, which I spoke before out of *S. Isidore*; and which *Catholiques* commonly attribute to marriage. *Proles, Fides, Sacramentum.* Whereof the former two may pertaine as *S. Augustine* saith to other marriages: the third onely to Christians. And soe all being cleared which you haue out of the *Fathers*, I come to the *Schoolemen* and other authors.

17. And first I begin with *Bessarion*, whom  
you

you will needs haue accursed by the Councel of Chap. 9.  
Trent, together with the Fathers. For saying we  
reade of two onely. ( Or as you say in another pla-  
ce ) of onely two Sacraments which were deliuered vs  
plainely in the Gospell. But I must tell you Sir  
Humphrey that in the alleadging or translating  
of these words you are bold to vse your ordina-  
ry tricks of legerdemaine, as I shall shew. Bes-  
saron's words in Latine as you your selfe cite  
them in the margent are these. *Hæc duo sola Sa-  
cramenta in Euangelij manifestè tradita legimus.*  
These two Sacraments alone, or onely, we reade  
manifestly in scripture. Which is a very true  
saying: for it is nothing more but this, that  
we find these two Sacraments expressely deli-  
uered, and that we find none other or none of  
the rest soe deliuered; that is plainely. Whereas  
the meaning of it as you translate is farre  
otherwise, to wit that there be but onely two  
Sacraments in all. For first you leaue out the  
demonstratiue pronoun ( *hæc* ) makeing the  
speech more general, as if Bessaron did say  
there were but two Sacraments; whereas he  
doth not speake any thing that way in these  
words, of the number of Sacraments in general;  
but restraineth his speech to these two in parti-  
cular; which rather importeth, that there be  
other Sacraments. For if one should say these  
two men came this way, or these two horses be-  
long to mee; would not any man gather that  
there were more men besides those two that  
came this way, and more horses besides those

*Hæc duo sola  
sacramenta.*



Chap. 9. two that I say belong to mee. For otherwise it were needlesse to adde this determining or distinguishing pronoun (*these*) vnlesse, there were other things of the same kind, from which they are to be distinguished. Secõdly the word (*Sola*) you place in a certaine odd and craftie manner, to make the sentence sound as if there were two Sacraments, and no more. For you put it before the word (*Sacraments*) whereof it followeth that the negation included in the word (*Sola*) falles vpon the word (*Sacraments*) as if there were but two Sacraments or two and noe more; whereas it is to fall vpon the words (*expresse tradita*) expressly deliuered; that is to say, that these two Sacraments and none other are expressly deliuered, which is another thing. Neither will it serue your turne to say, you place it in English as it is placed in the Latine: for the placing of words iust soe in English as they are in Latine may many tymes alter, & many tymes also make noe sense at all: and in translation the sense is chiefly to be regarded. Thirdly you putt in the pronoun relative (*which*) of your selfe, and change the participle (*tradita*) in to the verbe (*traduntur*) whereby of one proposition, you make two, in this manner we reade of two only Sacraments, that is of two and noe more; which two are expressly deliuered in the Gospell. Whereas Bessarion maketh but one proposition: in which one alsoe, his intention is not soe much to affirme these two Sacraments to be expressly deliuered, as you make it, as to deny the other Sacraments to be expressly deliuered; as shall farther appeare by his owne

a most place  
store in amplifying:  
shewing that not  
translate literally  
the &c.

words. Here then in this little sentēce of not past a line in length, you cōmitt 4. faults: besides one which I passe ouer as not soe much altering the sense. One, in leauing out (*hac*). Another in putting in (*qua*). a third in changing the word (*tradita*) into (*traduntur*) thereby making 2. propositions of one. A fourth in soe placing (*sola*) in the English, as quite to alter the sense; thereby making affirmatiues of negatiues, and negatiues of affirmatiues. The least of which in as much as it alteres the sense, cannot be excused from corruption: especially seeing it is by you expresly intended: for you say that *Bessarion* cōcludeth with the Protestants, and for prooffe you bring his words thus translated, which sheweth that you intended his authority should sound soe, as if there were but two Sacraments as you teach, whereby you would leade your Reader into an error. Which yet you doe in such a māner, that I cannot say but that a wary & carefull Reader, may picke out, or at least guesse at *Bessarion's* true meaning. But that is your cūning to haue a double sense, the one to deceiue the simple, and another to excuse your selfe against the obiections of the learned. But you should remember *Sir Hum.* there is a Woe in store for such cunning men. *Va* *Eccles. 10. 14.*  
*duplici corde, & labijs scelestis et manibus malefacientibus, & peccatori terrā ingredienti duabus vijs. Woe to the double of hart and wicked lippes & hand ill doing, & to a Sinner going on the earth two wayes. In which last word of going two wayes is touched this your cunning in this place. Though if you examine*  

P 2

youe



Chap. 9. your conscience well, you may find your self  
 guilty of all the particulars of this sentence.

18. But now to *Bessarion* I answere, that in saying that the two Sacraments of *Baptisme* and *Eucharist*, are the onely Sacraments expressely deliuered in scripture, he comes not neere the curse of the *Council*. For that canon doth not command vs to beleue that these two, or more or lesse, are deliuered plainly or not plainly in Scripture: it leaueth that to the disputation of *Diuines*: onely it will haue vs beleue there bee 7. Sacraments that they were instituted by *Christ*, that they are all properly Sacraments against which *Bessarion* hath not a word: but rather much for it. For writing that Oration in defence of the *Romane Church* to shew that the consecration in the *Eucharist*, is performed by words; he proueth it by the example of other Sacraments thus. *Hunc modum & Apostoli a Salvatore ut credendum est, & ab Apostolis Sancti Patres postea summentes, in singulis ecclesia Sacramentis, quemadmodum materiam propriam sine qua nullo modo fieret quod proponitur ita etiam propriam formam statuerunt. Quod manifestum est si quis ad Chrismatis Sacramentum meritem conuerterit.* This manner the Apostles receiuing from our Sauiour as it is to bee beleued, and our holy Fathers from them, as in each Sacrament they haue appointed a proper matter, without which that cannot be done which is purposed, soe also a certaine forme. Which is manifest, if a man turne his mind to the Sacrament of *Chrisme*. By which words it is manifest, that besides the two Sacraments which you speake of he acknowledgeth not onely the

*Bessar. de  
 verb. conse.*

Sacrament of *Confirmation* in expresse tearmes, but the other Sacraments of the Church which you cannot but know to be the same 7. which now wee hold. But what neede any man more argument for *Bessarion's* beleife in this point, then the *Council of Florence*, wherein he was a great man; and wherein was deliuered that Decree of *Eugenius the 4.* to the *Armenians*, wherein the *Seauen Sacraments* are precisely and distinctly taught with the vniforme consent both of the Latine and Greeke Church; soe as impiety it self cannot find what to obiekt against it.

19. Thus then hauing deliuered *Bessarion* also frō your *Worship's* imaginary curse I come to the *Schoolemen* among whom you are not ashamed to promise your Reader that he shall find as little vnity as amōg the *Fathers*; which as you say in an euill sēse, as though there were not vnity amōg the *Fathers*: soe doe I yeild to you in a good sēse, to wit that as there is vnity among the *Fathers* in this point, noe lesse then in others of our *faith*, soe also the *Schoole Diuines* their childrē succeeding them haue maintained this point noe lesse then others, with the same vnity and consent; as I shall shew by answering your fond cauills. Though some *Schoolemen* out of the common ignorance and infirmity of mankind, in some poits not thoroughly discuffed nor defined by the Church, did swarue frō the cōmon beleife of the rest, but still with dew submission to the Church.

20. I begin then with *Halenfis*, of whom you say two things: one, that hee saith there are onely 4. which are in any sort properly to be called Sa-



Chap. 9. your conscience well, you may find your self  
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—————  
 craments of the new Law; & that the other three  
 supposed Sacramēts had their beginning before.  
 The other thing which you say out of him is, that  
 the Sacrament of *Confirmation*, as it is a Sacramēt  
 was not ordained by *Christ* or his *Apostles*, but by  
 the *Council of Melda*. This last place is cited in a  
 different letter as the author's owne words, the  
 former not; which to any man may be a sufficiēt  
 argumēt that it is but a false charge of your ow-  
 ne Sir Knight. For where there is a word for you,  
 you putt it downe, or where there is but any  
 little shaddow that eyther by corrupting, or mis-  
 translating you can draw it towards your pur-  
 pose: therefore any man for this very reason may  
 take this to bee your owne, and then noe doubt  
 but it is as true as touch? For my part I haue loo-  
 ked in *Hales* in the place heere by you cited, but  
 can find noe such thing, but rather the contrary:  
 for he speaking of the 7. Sacraments ( as other  
 Diuines did ) without the least shew of doubt,  
 and putting that question whither *Christ* did in-  
 stitute them all, his resolution is this, *Omnia pro-*  
*fessio authoritativae, sed non omnia dispensativae (vx. in-*  
*stitutionē a Christo habuerunt.)* All indeede had their  
 institution from *Christ* authentatiuely, but not dispensa-  
 tiuely. Which is as much to say, as that he did not  
 institute them all by himselfe, but that hee gaue  
 the authority whereby some were instituted.  
 Which is cleane an other matter, thē to say they  
 are not *Sacramēts*, it is one thing to enquire whi-  
 ther a thing be a *Sacrament*, & another who im-  
 mediately made it a *Sacrament*, though you make  
 noe differēce: For that matter whither *Hales* said

Hal. S. 4 q  
 5. m 2. ar. 1.  
 deinde ar. 2.

well or noe in saying that *Christ* did not *dispensa-*  
*tively* or by himselfe institute all, I shall speake  
 now in his second place by you objected which  
 is of *Confirmation*. But before I leaue this, though  
 in the place by you cited I find but as I tell you,  
 yet in another not farr of, where this Dr. putteth  
 the question precisely & directly of the number  
 of the Sacramēts, I find him giue this resolution.  
*Nec plura, nec pauciora, quā septē numero Sacramenta*  
*Euangelica sunt.* There be neyther more nor fewer in  
 number then seauen Euangelical Sacraments. Which  
 is noe lesse cleare and plaine then true and Ca-  
 tholique a resolution. How then can you say  
 Sir *Humphrey* that *Hales* makes account but of  
 fower? but this is like the rest. But now come to  
 the other place of *Confirmation*.

Hal. par. 4.  
 q. 5. mem. 7.  
 ar. 2.

21. Well now to *Confirmation*; it is true I confesse  
*Hales* is of opinion (as I said before,) that our Sa-  
 uiour did not appoint the matter & forme of *Con-*  
*firmation*, but gaue the grace or effect thereof in a  
 higher manner, which he thought like wise of  
 the *Apostles*, & that the forme & matter which  
 we now vse, was appointed by the Church in the  
 Councel of *Melda*; which as it was an opiniō of his  
 somewhat different from the common of his ty-  
 me, soe he propounded it with doubt, and with  
 that humility which becometh a good Catholi-  
 que to doe. For thus he saith, *Sine praeiudicio di-*  
*cendum quod Dominus neque hoc Sacramentum ut est*  
*Sacramentum instituit neque dispensauit, neque Apo-*  
*stoli &c. institutum fuit in Conc. Meldenti, quan-*  
*tum ad formam verborum & materiam elementarem*

Hal p. 4. q.  
 9. m. 1.



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*cui etiam Spiritus sanctus contulit virtutem sanctificandi.* Without prauidice I say that neyther our Lord nor his Apostles did institute or dispenche this Sacrament, it was instituted after in the Councel of Melda for as much as concerneth the forme of words and elementary matter, whereto the Holy Ghost also gaue the force of Sanctifying. This Hales saith without prauidice, that is with leaue: not stiffly not arrogantly not maintayningly. Sir Humphrey, let vs heare but such a word from your mouth; and you shall see the matter will soone be ended. In this one word consisteth the difference betweene a Catholique and an Hæretique: but Sir marke the matter well and you shall find Hales more against you then for you. For he confelleth Confirmation a Sacrament which is against you, though he thought it not instituted by Christ, because he thought a Sacrament might be instituted onely by authority from Christ; and it is plaine he would sooner haue denied this later then the former. For he holdeth this later but doubtfully, whereas he holdeth the former resolutely, and without doubt. Which is the thing in question properly betweene you & vs.

22. The next Diuine is *Hugo de S. Vict.* whom you make a Cardinal out of your ignorance, for because there is one Hugo a Cardinall you thinke all Hugo's are foe. But it is not for any good reason, either of loue to Hugo, or honour to the dignity but hate of religion, against which you thinke if you can bring the name of a Cardinal, you may quite ouerthrow it. But  
you

you are as much deceiued in this, and in *Hugo's* Chap. 9. doctrine as you are in his *Cardinalship*. You say ——— then of him that he excludeth *Penance* from the number of the Sacraments, and admitteth holy water. For both which *Sir Humphrey* a man may hold vpphis finger to you; and wagg it, you know what I meane. But your author for this your saying is *Perkins* in his *Problemes* whom you cite in the margent, and he it seemes citeth *Hugo* whereby you may perhaps excuse your selfe: but that excuse will little auaille you for euery man seeth how easy a matter it had beene for you hauing such abundance and freedome of bookes to looke in the author himselfe but onely that you were willing either to be deceiued or to deceiue. Well I haue looked for you and found *Hugo* to say thus. *Septem sunt principalia ecclesie Sacramenta, quorum quinque generalia dicuntur, quia omnibus conueniunt; nimirum Baptismus, Confirmatio, Eucharistia, Penitentia, Extrema vnctio, duo vero specialia, nimirum Matrimonium & Ordo: There be Seauen principal Sacraments of the Church whereof five are called general, because they belong to all, to wit Baptisme, Confirmation, Eucharist, Penance, Extreame vnction; and two special, to wit Matrimony and Order. And because you may lesse doubt of Penance whereof for thus abusing your author and Reader you deserue noe small part, he hath a particular chapter; wherein he calleth it as we doe with *S. Hierome*, the second boord after shipwracke. *cap. 23. ubi* Because if any man faith *Hugo* endanger his clensing,*



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clensing, which he hath receiued by *Baptisme*, he may rise and scape by *Penance*. How say you to this Sir *Humphrey*? haue I not iust cause heere to tell you your owne? but I forbear you.

op. I. c. q. 5.

23. *Extreame vnction* is next, of which you tell vs that *Bellarmino* saith that, that anoyling which the *Apostles* vsed *Mar. 6.* was not *Extreame vnctio*, & that *Caietane* saith the same of the anoyling which *S. Iames* speaketh of. Likewise of *Hugo*, *Peter Lombard*, *Bonauenture*, & *Altfiodorensis*; You say that they held it was not instituted by *Christ*. Well what of all this? be it soe that one thinke it

if any deny it  
to be instituted by  
Christ they deny  
by consequence  
to be a sacrament for  
one but Christ

not to be a *Sacrament*? nay doe they not all say and maintaine the cōtrary most expressely? & which is more, do not you your self out of your freind *Cassander* acknowledge that in *Peter Lombard's* tyme the number of seauen *Sacraments* was determined, though not before, as out of the same *Cassander* you wisely say? For *Hugo Viſt.*

by your confession  
it was not long  
before the number  
was not determined  
long before

as I shewed before determines the number of *seauen Sacraments* somewhat before, *Peter Lombard's* tyme; but to lett that goe: if in *Peter Lombard's* tyme there were seauen *Sacraments* acknowledged, then was *Extreame vnction* one. But you will say that out of that which those 5. anciēt *Diuines* say, to wit, that it was not instituted by *Christ*, it followeth that it is noe *Sacrament*? I answere, had you liued in their tymes, they would haue denied your consequence. But had they

they liued now in yours, they would haue said Chap. 9.  
that *Christ* did institute it. For that is now defi-  
ned, which then was not : & soe for them you  
are answered. Now for *Bellarmino* he saith  
well, it is not deduced out of that place of *S.*  
*Marke*, what then? out of noe place els? or if  
out of noe place els but by tradition should it  
bee noe Sacrament? What argumētts are these  
*Sir Knight* to cōvince a Catholique, or any man  
of learning withall? but *Caietan* you tell vs  
saith it is not that which *S. Iames* speaketh of?  
what then? Suppose he say well and truely?  
Doth he therefore say it is noe Sacrament? noe  
surely noe more then he denied the Sacrament  
of the *Eucharist* to be the true body & bloud of  
*Christ*, though hee thought the real presēce not  
to be sufficiently proued out of the very words  
of Consecration, without the interpretation of  
the *Church*: but as both in one and other he did  
erre for as much as pertaines to the prooffe of  
those articles out of scripture, which is not soe  
much the matter betweene you and vs, soe did  
he not erre for the things themselues. But had  
he liued to see this sense of the scripture decla-  
red, and this verity of *Extreame vnction* defined  
out of: hat place of *S. Iames* by the interpreta-  
tion of the *Council of Trent*, he would haue sub-  
mitted his iudgment.

24. As for the Sacrament of Order, you say that  
*Soto* telleth vs, that Ordination of *Bishops* is not  
truely and properly a Sacrament. Well be it  
soe, let *Soto* say soe; Doth he deny the Sacramēt

of

*This man was sent  
by Pope Leo to  
the Council of Trent  
to connect Luther  
with the new igno-  
rants &c.*  
Conc. Trid  
Sess. 14. de  
ext. vnct.  
c. 1.



Chap. 9. of Order in the Church? others deny the fower  
 lesser orders to be Sacraments and some deny  
 Sub-deaconship to be soe: what then? Doe  
 they deny the Sacrament of Order in the Church,  
 to be properly and truly a Sacrament as you  
 doe? this is boyesplay Sir Humphrey. There is  
 a question among Catholiques concerning the  
 Episcopal power and character, whither as it  
 is distinct from Priestthoode it be a Sacrament of  
 it self, whether there be a new: character or  
 the same extended and the like: some say I  
 some say noe: what is this to you? it is not  
 matter of faith, whereof wee are not to dispute  
 with you but keepe you off at the staffes end, or  
 rather out of doores. When you are once recei-  
 ued into the Catholique Church we may admit  
 you to speake of a Schoole point: not till then.

25. Lastly about Matrimony you make much  
 adoe. First you tell vs Durand denieth it to bee  
 a Sacrament strictly and properly. To which I  
 answere that he saith indeede it is not a Sacra-  
 ment vniuocally agreeing with the other six,  
 which cometh much to one, with what you say,  
 neyther wil I stand with you for a small matter:  
 but looke in Bell. for answere, who handleth

Bell. lib. 1. de that matter of Durand largely lib. 1. de Matr. c. 5.  
 Matr. cap. 5. I onely say briefly that all acknowledge an er-

roure in him & Diuines of his owne tyme did note  
 it for such, though then the matter were not soe  
 clearly defined. Secondly you say Caietan saith  
 the prudent Reader cannot inferre out of the  
 words of S. Paul Eph. 5. *Sacramentum hoc magnum*

est;

Conte fnd

est; that *Matrimony* is a *Sacrament*, he doth not; be it so. Neither doe we inferre it vpon that word *Sacramentum*, but doth *Caietan* deny it to be a *Sacrament* because it is not inferred from that word? Noe surely: What then doe you bring him? for though it be not inferred from this place may it not be inferred from another; or if neither from this nor tother may it not bee deduced out of Tradition? Thirdly you say that for a conclusion our owne *Canus* telleth vs that the *Diuines* speake soe vncertainely of the matter and forme of *Matrimony*, that he should bee accounted a foole who in soe great difference of opinions would take vpon him to establish a certaine and knowne doctrine: *Canus* saith *rem aliquam certam*. Which you translate a certaine and knowne doctrine. Which you might as well and as easily, haue translated any thing certaine, and more truely; though this bee but a smal matter to stand vpon: onely I note it because I see your drift is from the diuersity of opinions; which is among *Catholique Diuines* in assigning the matter and forme of *Matrimony*, wherein *Canus* saith it were a foolish thing for a man to take vpon him to determine any thing for certaine and cleare; Your drift I say is to make your Reader beleue that *Canus* saith the doctrine of *Matrimony's* being a *Sacrament* or not, is vncertaine and vnkowne, but this is but one of your ordinary trickes. Well to come to *Canus*. He saith true that there is difference among *Diuines* concerning the  
matter



Chap. 9.

V. Bell. lib. 1.  
de Matr.  
cap. 7.

Can. loc. lib.  
8. cap. 5.

matter and forme of this Sacramēt but he him-  
self maketh the chieffe difference by bringing;  
in a new and singular opinion of his owne. By  
which he saith that the words which the Priest  
speaketh are the forme of this Sacrament: and  
consequently that if there be a Marriage made  
without a Priest it is noe Sacrament in his opi-  
nion. But whither it be true that, you Sir knight  
would make vs thinke, that in his iudgment  
Matrimony is noe Sacrament, he shall beare  
witness himself. *Siue nostra opinio vera sit, siue  
falsa, nihil moror. Si Lutherani de hoc matrimonioꝝ  
genere disceptare voluerint, intelligant se in schola dis-  
ceptionem incidisse. Nec oportere Catholicū ad eorū  
argumenta respondere. Sin vero argumententur ma-  
trimonium cum sacris ceremonijs, cum sacra materia,  
cum sacra forma, a sacro Ministro administratum,  
quemadmodum in ecclesia Romana semper vsque ab  
Apostolis administratum est, si hoc inquam argumen-  
tentur Sacramentum ecclesie non esse, tunc Catholicus  
respondeat fidenter, animose defendat, secure contra  
pugnet.* Whither our opinion (that is his owne)  
be true or false, I stand not. If the Lutherans will  
dispute of this kind of Marriages, let thē know  
they fall vpon a schoole disputation, and that  
a Catholique is not to answere to their argu-  
ments. But if they argue that Marriage admi-  
nistred with sacred ceremonies, sacred matter,  
sacred forme, & by a sacred Minister as it hath  
euer beene administred in the *Romane church*,  
euen from the *Apostles* tyme, if I say they argue  
that this is not a Sacramēt of the Church, then

lett

lett a Catholique answere confidently, let Chap. 9.  
him defend stoutly, let him gaine say securely. — — —

Soe hee.

26. Now Sir *knight* with what face could you alleadge *Canus* against *Matrimony*; and that for a cōclusion as you say? though I say noe; for you haue referued yet a farr lowder lye to conclude with all. Which is concerning *Vazquez* whom heere you honour with an epithet, calling him *Our learned Iesuit*. You say then, he knew well that neither moderne Diuines, nor ancient Fathers did conclude *Matrimony* for a true and proper Sacrament of the Church; and then you say he makes a profession to his Disciples, that hauing read & considered *S. Aug* he found that when he called it a *Sacrament*, he spake not of a Sacrament in a proper sense; & that therefore he doth not alleadge *S. Aug.* his authority against the Hæretiques in this controuersy; this you say heere, whereto I will putt your marginall note which you haue pag. 145. which hath relation to this place, & it is this. *Vazquez* acknowledgeth *Matrimony* to be no Sacrament properly. Now to seuer the true from the false. *Vazquez* indeede saith that *S. Aug.* speaking of *Matrimony* doth vse the word *Sacrament*, but in a large sense; This is true but it is but *Vazquez* his priuate and singular opinion not in a point of faith, nor any thing neere it: but onely of the meaning of one Father in the vse of a word; which if it be taken in such a sense is a good prooffe for a point of Doctrine, if not



Chap. 9. if not it is noe prooffe against it; but there may  
 ——— be other proofes in the same *Fathers*, and  
 other *Fathers* may haue that very word, in  
 in the proper sense. But euen this opinion of  
 Bell lib. 1. *Vazquez* concerning this word of *S. Aug.* is  
 de Matr. contradicted by all other Catholique Diuines,  
 cap. 13. and *Bellar.* particularly by diuers good reasons  
 sheweth *S. Aug.* to vse this word properly  
 when he speaketh of *Matrimony*. This is all  
 that is true in your saying of *Vazquez*.

27. Now I come to the false; first asking you  
 a question, if *Vazquez* say *Matrimony* is noe Sa-  
 crament, as your marginal note which I spake  
 of before saith, I would know what contro-  
 uersy that is that *Vazquez* saith hee hath with  
 Hæretiques; and for prooffe whereof he doth  
 not bring *S. Aug.* his authority of the word  
*Sacrament*; because in his iudgment it is not  
 effectual? what thinke you Sir *Humphrey*? is it  
 not of *Matrimony*? and what controuersy is it  
 but whither *Matrimony* be properly a Sacra-  
 ment or noe? Which Hæretiques deny, and  
*Vazquez* affirms, els he can haue noe contro-  
 uersy with them about it. See Sir *Humphrey*  
 how you looke about you, for in this very place  
 and words which you bring to shew *Vazquez*  
 for you, he shewes himselfe against you, besides  
 Sir *Humphrey* looke againe in *Vazquez* to. 4. in  
 3. p. and see whether he haue not one whole  
 disputation expressely for the prooffe of *Matrimo-*  
*ny*, calling it a Sacrament truely and properly,  
 prouing it by the definition of the Church, and  
 by the

by the authority of other *Fathers*, (though he forbeare to vse the authority of *S. Augustine* for the reason afore said) & reprobuing *Durand's* error for saying that it was not a Sacramēt vni-uocally with the rest. Nay his expresse conclusion concerning the same is this. *Matrimonium est Sacramentum non solum latioris significatione, prout est signum coniunctionis Christi & ecclesie, sed pressè & propriè prout est signum gratie sanctificantis suscipientes, sicut reliqua sex.* Matrimony is a Sacrament not onely in a larger signification, as it is a signe of the coniunction of Christ and the Church, but precisely & properly, as it is a signe of grace sanctifying the receivers as the other six. And because you tell vs, that he knew well that neyther ancient nor moderne *Diuines* did conclude it for a true and proper Sacrament of the Church, I will add his other words in the same chapter, which are these. *De Sacramento in hac significatione, semper hucusque loquuti sumus; & Scholastici loquuti sunt; &c. quam veritatem Græci semper crediderunt, & nunc etiam credunt.* And of a Sacrament in this signification allwayes hitherto we haue spoken, and other *Diuines* haue spoken; which truth the *Gracians* haue euer beleeued & still beleue. So as not himself onely but other *Diuines* also, & euen the *Greeks* or *Greece Church*, not onely doe beleue and speake, but haue beleued and spoken of *Matrimony's* being a Sacrament in the proper and strict sense. Which considered what intolerable impudency is it in you to tell vs, that *Vazq;* should say that neither moderne *Diuines* nor ancient *Fathers* did conclu-



Chap. 9. de *Matrimony* for a true and proper Sacrament? it were not to be beleueed of any man but that we see it. And with this I was thinking to end this §. Thereby to leaue a good relish in the Reader's mind of your honest and faithfull dealing. The rest being nothing but such foolish stuffe, as you are wont to talke without rime or reason but onely that there occurred a place of Bellarmine, which you abuse soe strangely, as that I could not passe it ouer without noting. It is thus.

26. You say touching your two Sacraments they are knowne and certaine, because they were primarily ordained by *Christ*, touching the other fve, they had not that immediat institution from *Christ*. Wherevpon say you the learned *Card.* noting Bellarmine in the margent is forced to confesse. *The sacred things which the Sacraments of the new Law signify are threefold the grace of iustification; the passion of Christ, and eternall life. Touching Baptisme and the Eucharist, the thing is most euident concerning the other fve it is not soe certaine.* Soe say you: where in a few lines you haue soe much falshood soe patched vp together, that a man knoweth not well what to begin with. But to begin, you say your two Sacraments are knowne and certaine, you meane knowne and certaine that they are Sacraments, because ordayned by *Christ* primarily, the other 5. not. And for prooffe you bring the *Cardinal*, as if he said the same. But in this place the *Cardinal* speaketh not one word, cyther of  
their

their being or not being Sacraments, or being or not being instituted by *Christ*; as these very words themselves doe shew, and any man may see more plainely in *Bellarmino* himselfe both heere, and elsewhere, where he handleth those matters: teaching the contrary expressely and of purpose. What madnes then is it for a man to say the *Cardinal* is enforced vpon a thing that he dreameth not of to cōfesse cleane another matter? Now *Bellarmines* meaning in that place, is onely of the signification of the Sacraments, that is, what thing they signify: because they are sacred signes of something. And he saith they signify three things, one thing past; to wit, the passion of *Christ*: another present, to wit, sanctifying grace which they worke in our soules: another thing to come, to wit, eternal life, which is the effect of grace; which three things he saith, euery Sacrament doth signify. And he saith it is certaine that they doe soe signify. But withall that the signification of these three is not soe expresse and alike apparent or knowne in all. But most apparent in *Baptisme* and the *Eucharist*, not soe apparent in the rest. Which last words being in Latine thus. *De alijs Sacramentis non est ita notū.* Of the other Sacraments it is not soe knowne, (to wit that they signify all these thing; ) you translate or rather corrupt them thus. Of the other 5. it is not soe certaine. *Notum*, with you, is certaine. And whereas the oppositiō in *Bellarmines* saying is betweene knowne and not knowne, you make it betweene knowne or apparēt; and certaine,

*Bell. de sacr. in gen. lib. 1. cap. 9.*



Chap. 9. which are not opposite. For a thing may be certaine though not manifest, as all matters of faith are. And then you leaue out that which Bellarmine saith of the certainty thus. *Tamen certum est saltem implicite illa omnia significare; quia cum omnia significant gratiam, consequenter etiam significant principium & finem eiusdem gratie.* But it is certaine that they signify all these things at least implicitly. Because seeing they signify grace, they consequently also signify the beginning and end of the same grace. That is the passion of Christ, which is the cause, and eternal life which is the effect of grace. Whereby it is euident how shamefully you abuse this good Cardinal and soe I end this §.

*Communion in both kinds. §. 5.*

1. In this §. Sir Humphrey beginneth with the 6. article as he calleth it of the *Romane Creede*. I confesse that vnder one kind onely, all and whole Christ, and the true Sacrament is receined. And the Decree of the Councel of Constāce which saith, that notwithstanding Christ did institute in both kinds yet the Laity are to communicate in one kind. Which word notwithstanding the Knight is pleased to glosse thus. As it were in despite of God and Man. with which he ioyneth the Councel of Trent saying thus. *Although our Saviour did exhibite in both kinds, yet if any mā shall say, the holy Catholique Church was not induced for iust causes to communicate the lay people, and the non-Conficient Priest vnder one kind to wit of bread onely, and shall say they erred in*

red in soe doing, lett him bee accursed. Against this Cha. 9.  
he bringeth two places of scripture & the practice of the primitiue Church, and soe concludeth the antiquity and vniuersality of his Church. This goeth round with a fiddle Sir Humphrey. But now you must take vs along with you, and giue vs leaue to comin with you a little vpon the matter.

2. This you say is the 6. article of our Creede: by which a mā may see I said true in the beginning, when I told you ( if it had beene your good pleasure soe to doe ) you might haue deuided this Creede into 24. articles as well as into 12. for this is but a little libbet in the very later end of that article, as you haue put it downe in the beginning of your booke. Which peece also you translate out of the Latine falsely, and absurdly the Latine being thus, *Fateor etiam sub altera specie totum atque integrum Christum verumque Sacramentū sumi.* I confesse also vnder one kind onely to be receiued Christ whole and entire, and a true Sacrament. Whereas you say all and whole Christ; as if the Councel had said *omnis & totus Christus*: where the word *all* is improper; for who speaketh thus: *all Peter, all Paul*: and it importes as if Christ had many things pertaining to him, which were himselfe; but yet did not make one and the same thing with him: which is not imaginable how it can be; whereas *totus Christus* doth signify One whole Christ. And *Omnis Christus*, and *totus Christus*, to any man that vnderstandeth Latine, are two wery different things.

*A man may see how good would be any of your words &c.*



Chap. 9. things. And in your translation you confound  
 — *totus* and *integer*; making them both to signify  
 the same; whereas in the *Council* they haue a se-  
 ueral signification; *totus* pertaineth to the inte-  
 grity of *Christ*, as consisting of essential parts of  
 body and soule, and of his personality and Di-  
 uinity; and *integer* pertaineth to the integrity of  
 all the parts of his body, as head, hands, feete  
 &c. which the Philosophers call *partes integran-*  
*tes*. By this then you see how a man that were  
 disposed to stand about you might trouble you,  
 when in such a small thing as this there may bee  
 found soe many faults.

3. For the *Council of Constance* which you are soe  
 displeased withall, for contradicting the word  
 of *Christ* as you conceiue; me thinkes there might  
 be found a meanes to appease your displeasure,  
 if you would but remember that at the same  
 tyme, and in the same decree it was also decla-  
 red, that notwithstanding that *Christ*, did insti-  
 tute the Bl. Sacrament after supper, yet men  
 should now receiue it fasting: which decree I  
 presume you will not condemne. Neither will  
 you ( I dare say ) glosse the words *notwithstan-*  
*ding* soe fauourably in your owne behalfe, as  
 you did in ours; as in despite of God and Man  
 you would receiue your communion fasting,  
 though *Christ* did receiue it not fasting, but euen  
 after supper and bid vs doe, what hee did in re-  
 membrance of him: and notwithstanding also  
 that it is not to be doubted as you tell vs out of  
 Bellarmine,

Bellarmino, but that is best & fittest to be practised which *Christ* himselfe hath done? Doe you not then see Sir *Humphrey* how you may be made freinds with the *Council of Constance*, seing it hath done you as good a turne as it hath done to vs. But because I see not how you could but know this before, and therefore haue erred as I may well say wittingly this is too freindly language to talke to you, therefore I answere you plainely in bringing this Decree this you haue brought a staffe to beate your selfe withal. For the *non obstante*, which you would ioyne with *Christ's* institution in both kinds, as if the *Council* did forbid it in both kinds notwithstanding that *Christ* did soe institute, is not soe ioyned by the *Council*: but otherwise, thus though *Christ* did institute this venerable Sa-  
Conc. Const. sess. 13.  
 crament after supper, and administer the same to his Disciples vnder both kinds of bread and wine, yet this notwithstanding the authority of the holy canons & approued custome of the Church hath obserued, and doth obserue, that this Sacrament is not to be consecrated after supper; nor to bee receiued by the faithful but fasting; Vnlesse in case of infirmity or other necessity allowed by the law or Church. These being the very words of the *Council*. By which it is plaine that the *Council* speaketh not in this place of the institution of this Sacrament in one or both kinds; but onely of the tyme of the institution thereof or manner, to wit



Chap. 9.

*R. Bell. de  
Euch. lib.  
4. cap. 26.*

after supper, or not fasting, and of the administration thereof to his Disciples in both kinds at the same tyme. Soe as I see not how you can be excused from a notable and wilful corruption in citing the words of the *Council* often and vpo feuerall occasions thus. *Though Christ did institute in both kinds the Council* hauing noe such word, and it being likewise noted by *Bellarmino* for a flat corruption in *Liber, Illyricus*, and *Clementinus*. Though if the *Council* had said soe, it had said truely, but nothing to your purpose. For it is one thing to say that *Christ* did institute the *Blessed Sacrament* vnder both kinds and another to say that he did institute and comānd all should receiue vnder both kinds. For this later is a command against which noe man may doe. The former is onely the Example of *Christ* which euery man is not alwaies bound to follow. And which euen you your selues doe not follow in the tyme and manner of your receiuing.

4. Now for vs you must know, this was noe new thing begunne by that *Council*, ( in which respect you might temper your choller against it, ) but it being growne the general practice which from the beginning also was somewhat practized, and certaine Haretiques arising and condemning the practize & beleife of the whole Church this *Council* condemned them and commanded the former custome to bee still retained. This is the truth of the matter against which I doe not see that you say a word, but onely chafe and say this *Council* was  
 approved

approued for soe much as pertaineth to the Chap. 9.  
 Doctrine against Hæretiques, but not for that  
 that pertayneth to the power of a *Council* ouer  
 a *Pope*. Which is all against your selfe, and  
 sheweth you are in a vehement passion and  
 know not what you say. But since you are  
 soe out with this *Council* which yet maketh  
 as well for you as for vs in the point of recei-  
 uing fasting and not after supper as *Christ* did,  
 noe wonder if you be wholly out with the  
*Council* of *Trent*: which therefore you cite in a  
 strange manner to disgrace it.

5. The sentence as you cite it, is this. *Al-*  
*though our Sauiour did exhibite in both kinds, yet if*  
*any shall say the holy Catholique church was not*  
*induced for iust causes, to communicate the Lay people*  
*and the non-Conficient Priest vnder one kind, to wit*  
*of bread onely, and shall say they erred in soe doing,*  
*let him be accursed.* Which sentence is peece-  
 out of two seueral places of the *Council*, the  
 former part cõtained in these words. (*Althoug*  
*our Sauiour did exhibite in both kinds yet.*) is taken  
 out of the 3. chap. of the 21. *Sess.* the later part  
 or rest, is the 2. canon of the same *Sess.* which  
 canon as it is set downe in the *Council* hath  
 neither a (*Yet*) in it, nor an (*Althought*): and  
 the (*Yet*) in the said 3. chapter inferreth another  
 thing, thus. *Though Christ did institute and deli-*  
*uer the Bl. Sacrament to his Apostles in both kinds,*  
*in the last Supper, Yet is Christ contained whole and*  
*entire vnder one kind, and a true Sacrament recei-*  
*ued.* Which is another matter, then that which  
 is com-



Chap. 9. is cōmanded in the *Canon*. For in this is onely taught, that *Christ* is wholly and entirely contained vnder one kind: in the *Canon*, there is a curse denounced against such as shall cōdemne the practize of communicating vnder one kind, as wāting iust cause or being erroneous. Where besides the difference in the matter, there is great difference in the manner. The one being a plaine definition of a speculatiue truth; the other being a command pertayning to practize, or a declaration of the Lawfulness of the Churches practize, condemning whosoever shall say against it. Soe as heere you peece two feuerall matters out of the Councel together without any connexion, iust as you are wont to doe, in your owne arguments and discourses. But in this a man may see your ill dealing for you would faine make it seeme as if the Councel did decree something in opposition to *Christ*, and accurse all such as should doe as he did. But this deuice of yours, is as silly as it is malicious. For it is plaine to any man that shall but looke in the Councel, that there is noe such matter intended or said but all the contrary; for the Councel saith but this, in the one place. *That though Christ did institute this Sacrament in both kinds and soe giue it in his last supper to his Disciples, that yet he is whole vnder each kind.* Wherein I would faine see what opposition the subtilty of your wit can find? what reason can you giue, why it may not stand with *Christ's* institution in both kinds,

that

that he be whole vnder both ? and if whole Chap. 9.  
why not also a true Sacrament ? This is a point  
 worthy of such a witt as your to worke vpon;  
 Soe as in this the *Council* decreeth nothing a-  
 gainst *Christ*. Noe nor in the other part neither,  
 it being onely a defence of the Catholique  
 Churches practice, against Hæretiques; with-  
 out reference to *Christ's* institution or com-  
 mand, which is neither for, nor against that  
 practice.

6. Soe as when I consider how in this place  
 you first mention *Christ's* institution, and then  
 bring the Canon of the *Council*, as it were con-  
 trary vnto it, I cannot but wonder what it is  
 you meane, or what absurdity it is that you  
 would make the *Council* guilty of thereby. For  
 though the *Council* should say thus, as it doth  
 not. Though *Christ* did institute in both kinds  
 yet it is lawfull to receiue in one: what absur-  
 dity were there in this soe long as *Christ* doth  
 not command vs to receiue in both, as he did  
 institute, which you will neuer be able to proue.  
 For *Christ* may institute a thing without com-  
 manding it. For example he did institute Mar-  
 riage yet commanded not euery man to marry,  
 soe he might doe also in his māner of institution  
 and our manner of receiuing this Sacrament.  
 But besides this your abusing the *Council* by  
 patching vpp one sentēce out of seuerall places  
 you offend in another kind. For whereas the  
*Council* saith that though *Christ* in his last supper  
 did institute the Sacrament in both kinds,  
 and



Chap. 9. and soe giue it to his *Apostles*, you leaue out  
 — — — that of the *last supper* and that of the *Apostles*  
 both which were putt downe there for very  
 good reasons, and to our purpose. That deter-  
 mining of the tyme of the *last supper* leaueth it  
 free for vs to thinke, that *Christ* might at some  
 other tyme after his resurrection, communi-  
 cate some of his Disciples in one kind, as  
 some *Fathers* thinke he did his two Disciples  
 at *Emmaus*, or at least thereby did foreshew the  
 lawfulness of Communion in one kind, as  
*Suar.* 3. p. *Suarez* sheweth out of *S. Aug.* and others.  
 so. 3. disp. 71 That word of the *Apostles* is likewise put downe  
 sect. 1. to shew that, that particular fact of *Christ* and  
 command, did pertaine onely to the *Apostles*,  
 who were then ordained Priests; and in them  
 to such as should succeede them in that office;  
 whereas you by leauing out that word, would  
 faine haue it seeme as if that of both kinds did  
 pertaine to all. Thus much then for the *Coun-  
 cel of Trent*.

7. Now lett vs heare what you say against  
 this *Communion in one kind*. First obseruing  
 your strange folly in saying that one that shall  
 heare two *Councils*, one accursing, another  
 condemning for Hæretiques, such as shall  
 deny the lawfulness of one kind, would gladly  
 know the reasons: whereas you your self note  
 in the margent a treatise of *Gersons* against the  
 hæresy of the Lay communion in both kinds  
 acknowledging that he shewes the causes.  
 For if he shew cause why doe you call for  
 causes,

one ~~cc~~, as if there were none giuen? if he doe not why doe you say he doth? But to lett that passe with the rest of your *non sequiturs*. You bring the two places of scripture before cited. *Drinke yee all of this: and doe this in remembrance of mee.* Which places you may see answered in *Bellarmino* with all the enforcement and vrging that *Luther*, *Caluin*, *Kemnitius*, *Melancthon*, *Brentius*, and all the rable of them can bring: The answer in a word is this, that the former words were spoken onely to the *Apostles*, and in them to *Priests*, as appeareth more plainly by *S. Marke* who sheweth all which our *Sauour* meant of, when he said *Drinke yee all of this.* For saith *S. Marke* and they did drinke all thereof. The later words import onely the distribution in one kind, being spoken as appeareth by *S. Luke* immediatly after the consecration of the bread, before the consecration of the *Chalice*. And though they should haue beene spoken after both, How will you proue to which action of our *Sauours* (for he did more then one at that tyme) that pronowne (*Hoc*) had relation, or which it did demonstrate? The sense therefore and explication thereof, is to be taken from the *Fathers* and *Church* who vnderstand noe such precept in those words, as is the giuing of both kinds.

8. Another argument of yours is the practice of the *Primitiue Church*; for which you bring ten or eleuen authors, which needed not. For we would haue granted you that, without

*Bell. de Euchar. lib. 4. cap. 24.*

*Mar. 14. 23*

*Luc. 22. 19.*

*The practice of  
of Primitiue Church  
is therein granted  
to be order.*



Chap. 9. without all that labour, but what prou<sup>ue</sup> out  
 that? that all must doe soe now? You must  
 first proue it a practize grounded vpon some di-  
 uine præcept indispenfable; or els it followeth  
 not, but that it is in the power of the *Church*  
 to alter the practize in the vse and administra-  
 tion of the Sacraments: as it was to change the  
*Sabboth* into the *Sunday*; though the obseruing  
 of the *Sabboth* were a diuine præcept; Nay  
 you must proue that it was general, soe as none  
 did or might doe otherwise; but that you cannot  
 doe. For *Bellarmino* euen in the place heere ci-  
 ted by you teacheth that euen then all did not  
 receiue in both kinds; and heere by the way  
 I note two things: One is that whereas *Bell.*  
 in the place heere cited, saith he proued before,  
 that all did not receiue in both kinds; that of  
 the prouing you leaue out, putteing a little line,  
 which might giue a man some notice of some-  
 thing wanting; which yet is a litle better dea-  
 ling, then commonly you vse, though not soe  
 good as you promised vs at first. Another that  
 whereas *Bell.* bringeth six maine reasons dedu-  
 ced out of scriptures, partly out of the figures  
 of the old testament, and partly out of the  
 doctrine and examples of our *Sauour* and his  
*Apostles* in the new; and in one of those reasons  
 which is deduced out of the practize of the Pri-  
 mitiue *Church*, he bringeth six seueral rites or  
 practices, which our aduersaryes cannot deny,  
 euidently conuincing the frequent vse of one  
 kind, you in your 7. Sect. heere before bring but  
 one

See Martini his  
 Editions p. 59.  
 ep. 12.

one coniectural place ( which I there promised Chap. 9. to answere ) as if *Bellarmino* had noe more, nor noe better proofs : euen which coniecture you neither doe nor can impugne. For it is grounded vpon two places of scripture, thus *Bellarmino* saith it is a probable coniecture that *the Nazarites among the first Christians in Hierusalem did communicate in one kind* : He proueth it thus one scripture saith of these first Christians in Hierusalem, that they were all perscuering in the doctrine of the Apostles, and breaking of bread, which is the receiuing of the Eucharist as all agree. Among these, there were many *Nazarites*, as it is most probable, for there were many continually among the Iewes. Which being soe, there was another scripture that did forbid a *Nazarite* to drinke wine, or euen eat a grape, raisin, or soe much as the stone; it was not like then that they did receiue in both kinds. For either they must make the former scripture false, if they did not communicate at all; or they must breake the command of the later, by communicating in both kinds. This *Bellarmino* doth not say is a conuincing prooffe, for such he hath a great many others; but onely probable and such noe man can deny it to bee. Why then should you stand geering at it, without once saying what is false or improbable.

*Bell. lib. 4. de Euch. cap.*

24.

9. Touching the rest of your authors which you bring for prooffe that it was the common practise



Chap. 9. practise of the Primitiue church for the Layty  
 to communicate in both kinds; I allow of  
 their authority they affirming onely that it  
 was the practise, not any command. But for as  
 much as you bring one authority to proue the  
 more conueniency of Communion in both  
 kinds quite contrary to the author's meaning,  
 I meane heere to haue a saying vnto you for it:  
 this author is *Ruardus Tapperus* whom you cite  
 thus. *It were more conuenient the communion were*  
*administred vnder both kinds, then vnder one alone,*  
*for this were more agreeable to the institution, and*  
*fulnesse thereof; and to the example of Christ, and*  
*the Fathers of the Primitiue church; the Latine*  
*being thus habito respectu ad Sacramentum eiusq;*  
*perfectionem, magis conueniret sub vtraque specie*  
*fieri communionem, quam sub altera tantum; hoc*  
*enim magis consonum est eius institutioni, & int-*  
*gritati, & refectiōi corporali, & exemplo Christi*  
*&c. that is. If wee regard the Sacrament, and*  
*the perfection thereof, it were more conuenient to*  
*haue the communion vnder both kinds, then vnder*  
*one. For this is more agreeable to the institution*  
*thereof and the integrity and corporal refectiō, and*  
*the example of Christ &c. Where first you leaue*  
*out in your English translation, those words*  
*habito respectu ad Sacramentum* though you put  
 them in Latine in the margent. Which words  
 are the life of the sentence, and plainly shew  
 that *Tapper* doth not speake of the conue-  
 niency absolutely, and all things considered,  
 but in some respect, to wit, in respect of the Sa-  
 crament,

*Ruard. Tapp.*  
*ar. 15.*

erament, or in respect of the signification of our Saviour's passion, which is more expresse in both kinds then in one; & in respect of the institutio, which was in both, & in respect of the integrity, because as the Diuines say, both the *Species*, are *partes integrantes*, as two peeces of bread in one loafe though both together haue noe more essential perfection then one alone. And in respect of corporal refection, which as it requireth meate and drinke, soe the spiritual refection is more expressly signified by both; though noe lesse effectually performed by one. Soe that this while Tapper speaketh not of the absolute conueniency, but onely in some respects: wherein I appeale to the Reader whether you haue kept your promise of not wilfully or wittingly mis-citing or mistranslating any author. For heere it appeareth how you haue mis-translated, leauing out as a mā may say the principal verbe: which shall yet more appeare by that which followeth immediatly in the same author, which is this. *Alia tamen consideratione reuerentia vtz. Quę hanc Sacramentum debetur, vique in eius vsu vitemus omnem irreuerentiam, minus conuenit, atque etiam malum est, nulloque modo expediens ecclesie vt populus Christianus sub vtraque specie communicaret.* But in another consideration, to wit, of the reuerence which is due to this Sacrament, and to the end we may auoid all irreuerence, it is lesse conuenient and euen it is ill. and noe way expedient for the Church, that the Christian people should communicate vnder both kinds. Loc you Sir Humphrey, was it honestly done of you to leaue out this



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Chap. 9. being the other halfe of the sentence, answering to the former which of it selfe was imperfect, and which was the authors absolute iudgment and determination. Can any man ever giue you credit more: but because Sir I will not leave any scruple in any mans minde concerning this authors meaning, and that by the perfection and integrity which he spoke of in the former part of the sentence, he did not meane the want of any spiritual fruite, I will adde one word more out of him, which is this. *In omissione calicis nullū interuenit peccatum, aut periculum nec aliquod gratia spiritualis iactum*, in the omitting or leauing of the Chalice, there is noe sinne, or dāger, or losse of any spirituall grace. What could hee say, or we desire more?

10. Wherefore to come to your cōclusion which you draw out of that, that because many Fathers and learned men doe agree in saying, that the Communion in both kinds was most frequent in the Primitiue Church, therefore they giue testimony of your doctrine, it is most foolish, for we also agree with them in the former, and yet deny your doctrine: which is, that all men are bound to receiue in both kinds, & consequently that it is not lawfull for thē to receiue it in one kind and that soe to receiue it, is to receiue but an half Communion, and such like absurdities. This is your doctrine for prooffe whereof you haue not brought one word out of any author, but brought some that say absolutely and expressely the contrary, as *Val. Tapper, Bell. &c.* Nay what will you say, if a man shall shew you out of your

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owne statute Lawes made now in this your ty-  
me of Reformation, some approbatiō or allow-  
ance of the Communiō in *one kind*, which is the  
thing you exclaime foe against vs for. See in the  
Lawes of K. *Edw. 6.* reuired and cōfirmed by *Q.*  
*Elizabeth.* whether they doe not say onely that  
the Cōmunion is to bee commonly deliuered &  
ministred to the people, vnder both kinds; & with  
this exception also, vnlesse necessity otherwise  
require. Looke you Sir *Humphrey*, is it not heere  
allowed vpon necessity, though the necessity be  
not expressed, what or how great it must be; but  
hence it followeth that if particular necessity  
may excuse in a particular case, if the necessity  
shall proue great & vniuersal it may be also suf-  
ficient, for abstayning from one kind vniuer-  
sally or generally: and howsoeuer it sheweth  
Communion in both kinds not to bee so strictly  
commanded by *Christ*. For if it were noe neces-  
sity could excuse it in *one Kind*.

II. And soe this might serue for this matter; but  
that I am loth to lett passe a worthy saying of  
yours in the very end of this §. Which is this.  
And as cōcerning the halfe Communion which  
is receiued in the Romane Church for an article  
of faith, as it wants antiquity and consent of  
*Fathers* by their owne confession, foe likewise it  
wants a right foundation in the Scriptures,  
which an article of Faith ought to haue.  
Thus you: where with your worships good  
leauē, a man may tell you, you haue as many  
faults as words; we teach all the cōtrary, to wit,



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II. And foe this might serue for this matter; but that I am loth to lett passe a worthy saying of yours in the very end of this §. Which is this. And as cōcerning the halfe Communion which is receiued in the Romane Church for an article of faith, as it wants antiquity and consent of *Fathers* by their owne confession, foe likewise it wants a right foundation in the Scriptures, which an article of Faith ought to haue. Thus you: where with your worships good leaue, a man may tell you, you haue as many faults as words; we teach all the cōtrary, to wit,



**Chap. 9.** that it is not halfe communion, but that *Christ* is receiued whole and entire, and a true Sacrament, and as much spiritual fruit necessary to saluation in one kind as both, as the *Council of Trent* by your confession defineth. We say it neither wanteth antiquity, nor consent of *Fathers* as you may see in *Bellarmino* and many others. We say it doth not want a right foundation in the Scriptures; for as I said before, we proue it out of the scriptures, both of the old & new testament, the doctrine and example of our *Saniour*. And his *Apostles*, expressed in scripture. Wee say also to conclude therewith, that it is most false of all which you take euery where for a very truth, as if it were agreed vpon on all sides, to wit, that an article of faith must haue sufficient and expresse prooffe of scripture. Whereas the cleane contrary is truth: and as generally concluded among all Diuines and *Fathers*, as you boldly affirme yours which assertion therefore of yours I heere absolutely deny, once for all, and though I neede not stand prouing it being euery where in all our authors, yet for the Readers sake I will cite one place of *S. Ierome* coming first to my memory, who hauing proued a point of faith against the *Luciferian Heretiques* out of scripture which they stood vpon, he answareth thus. *Et etiam si sacra scriptura auctoritas non subesset, totius orbis in hanc partem consensus instar precepti obtineret.* And although the authority of holy Scripture were wanting, the consent of the whole world on this side should haue the force of

*Dialog. 2.*

*con. Lucifer.*

*shown by this an-  
thority of Consensus  
in both hands hold  
of force of a precept*

*apra*

*a* precept. And soe there is an end of this §. §.

Chap. 9.

*Of Prayer and seruice in a knowne tongue. §. 6.*

1. In this §. the *Knight* speaketh against the practise and doctrine of the Catholique Church in two things. One is for vsing the publique seruice in a tongue not knowne to the vulgar people, another for saying some part of the Masse with a lowd voyce, so as the people cannot heare. The practice of which two things (though the *Knight* confound them into one) was severally and distinctly approued by the *Councell* of *Trent*, & *anathema* pronounced against whosoever should condemne either of them. Against which notwithstanding he beginneth with the *Council's* owne authority, thinking alsoeuen by it to make good the contrary practise of his Church. For saith hee, the *Council* in saying that the Masse doth containe great instruction of the faithfull people, or as he translateth the words of the *Council* in the beginning of this §. *great instruction for the common people*. And that it is to be interpreted vnto them, doth consequently affirme that the seruice and prayer in the reformed Churches in the vulgar tongue, was better for the ædification of the Church: and this he confirms with an argument of his owne thus. And without doubt (saith hee) the *Apostles* being commanded to shew forth the Lord's death till his coming, it was not intended to shew it to the walls, or in a silent & vnknowne voyce, as it is

R. 3. now



Chap. 9. now vsed in the Romane Church, but to pronounce it openly to bee heard and vnderstood of the hearers. Soe farre our Knight. Now to reckon with him,

2. Because the *Council of Trent* saith, that the Masse containeth great instruction of the people, and that for that end it is to be interpreted vnto them, he saith it consequently affirmes the practise of the reformed Churches to be better for ædificatiō of the Church. Doth it soe Sir Humphrey? by what Logicke doth this cōsequēce follow, or by what figure of Rhethoricke do You take one thing for another? the *Council* saith that *though the Masse containe great instruction, yet it doth not follow, that it should bee in the vulgar tongue.* you tell vs the *Council* by cōsequence doth affirme it to follow; the *Council* thinketh it better to retaine the general and long continued practise of the Church, of not vsing the vulgar tongues in the Sacrifice of the Masse, but for instruction of the people to interpret something of what is read: you say it approueth the contrary custome of your Church? if it had soe, had it not beene an easier matter to haue appointed it to be read in the vulgar tongue: but the *Council* knew well that course was not soe fitt, neither in respect of the publique good of the Church, nor in regard of the private good of the faith-full people: for many reasons.

3. First, for the general practise and custome which hath beene obserued in the Church of God, of hauing the Masse and publique office in Latine all ouer the Latine or Westerne Church, both

*Italy, Spaine, France, Germany, England, Africke,*  
 & all other places: and soe likewise in *Greece* in  
 the *Gracian* or *Easterne Church*, though it were as  
 large in extent, & had as much variety of vulgar  
 languages in it, as the *Latine Church* hath. Which  
 custome is not to be forsaken, especially for He-  
 retiques, & out of that their false perswasio, that  
 it is noe good or lawful practice. Secodly for the  
 vniformity, which is fit to be vsed in such things,  
 and vnity of the *Catholique Church*, which is ex-  
 cellently declared, & also much maintained by  
 this Vnity of Langage in the Church-office. For  
 as language is a thing most necessary for com-  
 merce amog men in ciuill matters, so also in ecclesiasti-  
 cal: and without this vse of *Latine* in this maner,  
 there could not bee that communication betwene  
 men of learning: neither would me of one coun-  
 trey be the better for the writings of others there  
 would be litle meeting of men of seuerall na-  
 tions in *Councils*, little study of *Councils*, of *Fathers*,  
 & others, who haue all writtē in *Latine*, or some  
 learned language: whereas the vse of the *Latine*  
 tongue in the Church, is the cause of all the con-  
 trary effects, as we see by experience. Thirdly, the  
 vse of vulgar tongues in the Masse and Church-  
 office would cause not onely great confusion  
 but breed an infinite number of errors, by soe  
 many seuerall translations, not onely in seuerall  
 countries, but by seuerall translations in euery  
 countrey of any small extent, euen in the same  
 place vpon a litle change of tyme: for as we  
 see in euery age the vulgar language recit-  
 ueth a great alteration; of which translations



Chap. 9. the Church would not be able any way to iudge, scripture being the hardest thing to translate of all other, & which therefore for the well trāslating thereof, requireth the special assistance of the holy Ghost, which noe priuate man can promise himselfe. Lastly the vse of a vulgar language in such things, would breede a great cōtempt of sacred things, with prophanes and irreligiosity; besids the daunger of heresy, which cometh noe way sooner, then by mis-vnderstanding of holy scripture. Neither are any more apt to mis-vnderstād it, then the simpler sort of people if they once take vpon them to vnderstand. These reasons then among others, but most of all the tradition of the Church, drawne euen from the *Apostles* by perpetual Successiō and practise, might perswade the *Council* to thinke that though some benefitt might come to some few particular men by vnderstanding what is written, yet it was absolutely better to retaine the same custome still: and euen to remedy that inconuenience another way, to wit, by explaining something of what is read in the Masse, which the *Council* declareth by a similitude very proper for the purpose, to wit, by breaking of bread to little ones: for it is euen as necessary for ordinary people to haue the Scriptures soe declared, as for children to haue their bread broken, and as vnfit to giue such men the Scripture it self whole to reade, or to reade it soe vnto them, as to giue a little child a whole great loafe. Neither if a man marke the *Council of Trent's* words well,

well, doth it say that the Masse doth containe instruction in that sense, as if the only reading of things in the vulgar language would bee an instruction, but onely that it containeth great instruction, that is many things, which might be good for the people to learne being explicated, which a man might truely say, though even when it is in the vulgar language it cannot be vnderstood without helpe of an expositor, how then Sir *Humphrey* doth the Councel acknowledge your practize, to be more for ædification of the people. Nay doth it not in the Canon expressely condemne it? saying *anathema* to whosoever shall condemne the practize of the *Romane Church* in reading some part of the Canon softly, or to whosoever shall say that the Masse ought to be celebrated in the vulgar tongue?

4. Now for the place of Scripture which you bring, to wit, that wee must shew forth the *Lord's death*, till his *Coming*; which you say is not intended to the walls, as we doe, it sheweth sufficiently how well you vnderstand Scripture; and consequently how well the common people, betweene whom and your self, you I dare say thinke there is a great deale of difference, would vnderstand them, when you being even a writer soe little vnderstand them. For that place of announcing our *Lord's death*, is not vnderstood by words, as you vnderstand it, but by deeds, as it is most plaine by the circumstances wherein they were spoken, to wit, by consecrating and changing the bread and wine

into



Chap. 9. into the body and bloud of our Lord; as we doe daily in the Masse, in memory of our Sauours passion. For soe S. Paul, hauing spoken of the institution and manner to be obserued in the consecration expressely saith, *as often as you shall doe this, you shall announce the death of our Lord.* The doing therefore is the *announcing*, not the *Saying*. Besides these words, at least in the manner of speaking, doe not import any command: For you shall find the word *annuntiabitis* is the indicatiue moode, and future tense, if you looke well into your Accidence Sir *Humphrey*. And withall it is somewhat conditional, to wit, that *as often as we shall doe that, we shall announce the death of our Lord.* Besides Sir *Humphrey* I neuer heard before, that it was, all one to speake Latine, and to speake to the walls: if a man should speake a word of Latine to you, were that to speake to a wall? You see then you doe not marke what you say.

5. But now you haue spoken soe well of your selfe, lett vs heare what you can say out of other men. And first for *Haymo*, whom you cite for your purpose, asking this vnsweareable question as you call it. If a man that knoweth onely his Mother's tongue stand by, or make a Sermon, or giue a Blessing, how shall hee say *Amen*, since he doth not know what thou saist? See you. To which I answere, it is true, *Haymo* hath a question to this purpose, but not soe much to yours, if you marke him well, nor soe vnsweareable, if you take him altogeather, with what he saith before and

after your question. For soe you shall find he doth not require, that all that are by shall vnderstand, but that he that supplieth the place of the Idiot, or lay man in answering for the people shall vnderstand: for before that Question of yours, he maketh this other first, *quis supplebit vel quis adimplebit locum illius, qui te audit & non intelligit verba tua?* who shall supply or who shall fulfill the place of him, that heareth thee and doth not vnderstand thy words? Which sheweth that he doth not speake of the idiot or ordinary bystander, but of one that is to supply his place, or make answere for him; which appeareth yet more by that which followeth immediatly after your question, thus, *Si non aderit alius pro illo, sciens quid tu dicas, qui respondeat Amen. 1. Verum est, quod tu dixisti, vel fiat ita.* If there shalbe none other for him (that is in place of the ignorant man) who knowing what thou saiest, may answere Amen. That is to say; it is true which thou hast said, or bee it soe done. Which plainly sheweth that in Haymo his iudgment, it is sufficient if there be one vnderstander to answere for the rest, or for him that doth not vnderstand. Nay he doth not seeme to require soe much, as that this answerer shall vnderstand all soe perfectly, but onely soe farre as to be able to answere Amen. for this is the inconuenience which he maketh to follow therevpon, if the answerer doe not vnderstand the language, that he doth not know where the prayer endeth for him to answere. *Nescit quippe,* saith he, *vbi sermōnis clausula firmatur.* For he knoweth not where the conclusion of the speech is ended.



Chap. 9. For which truly, there doth not neede any  
 ————— such great vnderstanding of Latine. Soe that  
 though *Haymo* thinke, that the *Apostle* spea-  
 keth in that place of the publique prayers of  
 the Church offered by the *Priest*, as some few  
 other Doctors doe, though not soe rightly nor  
 soe conformably to the true intent and drift of  
 the *Apostle*, yet he requireth noe more but that  
 there be one to answere *Amen*; which surely  
 may be more easily had, then for want thereof  
 to be faine to change the whole office of the  
 Church in to English. And soe *Haymo* his vn-  
 answerable question is without any such great  
 adoe answered. Now for *S. Paul*s meaning,  
 though your obiection require it not and that  
 it require also a longer disputation, yet not to  
 leaue the Reader wholly vn-satisfied thereof, I  
 say in a word that *S. Paul* his meaning in that  
 place where he asketh how he that vnderstan-  
 deth not the prayer shall say *Amen*, is not of the  
 publique prayers of the Church offered by the  
*Priest*, which noe man can doubt of, either for  
 the truth or goodnes, and therefore he may  
 confidently say *Amen* to them, but of priuate  
 prayers or prayers made by priuate and Lay  
 men *ex tempore*, and on the suddaine not in La-  
 tine, Greeke, or any ordinary knowne tongue,  
 but in an extraordinary vnknowne tōgue, such  
 as men spake by the giift of tongues, which  
 giift was giuen in those beginnings not onely  
 to the *Apostles*, and Preachers, but euen to Lay  
 people and to many among the *Corinthians*,  
 which?

which they it seemes grew proud of, and vsed Chap. 9.  
for ostentation. For correcting of which abuse  
the *Apostle* writeth heere vnto them, preferring  
Prophecy, that is exhortation before tongues,  
and giuing many reasons therefore : among  
which this is one, that others that heare that  
prayer in a strange Language, are not the better,  
nor can say *Amen* to it. And this to be the  
*Apostles* drift the circumstances of the text and  
persons to whom he writeth plainly shew.

6. After *Haymo* cometh *Iustinian* the Em-  
perour, who (say you) made a constitution  
that *Bishops* and *Priests* should celebrate the  
Lord's supper and prayers in Baptisme, not in  
secret, but with a Lowd and cleare voyce; to  
this *Bellarmino* maketh two answears : one *Bell. lib. 2. de*  
that *Iustinian* being a meere secular man had no- *Miss. cap. 12*  
thing to doe to make Lawes in such matters as  
it is most true; and you cannot but know he is  
ordinarily taxed, for too much taking vpon  
him in that kind. The other that euen that Law  
doth command nothing more, but onely that  
*Bishops* and *Priests* shall pronounce distinctly  
and clearely, that which according to the  
custome of the Easterne Church was to be  
spoken aloud. For saith *Bell.* there were many  
as may be gathered out the very constitution it  
self, who to hide their owne ignorance, did  
contrary to the receiued custome pronounce  
those things softly, which should haue beene  
pronounced aloud. And this to be soe may  
appeare plainly by the Law it selfe which you  
doe



Chap. 9. doe not seeme to haue read, for you cite it onely  
 ——— out of your Cassander, who serueth you to great  
 steed for most of your citations.

Cap. Quoniā  
 in plarisque  
 de off. ind.  
 Ord.

7. You haue in the next place a text out of the  
Canon law, the former being out of the Ciuil, to  
 shew your learning in all sciences: you cite it  
 thus. We command that the Bishops of such Cittyes  
 and Diocesses, (where nations are mingled together)  
 provide meete men to minister the holy seruice, accor-  
 ding to the diuersity of manners and languages. The  
 words are these in Latine. Pontifices huiusmodi  
 ciuitatem siue dioceseon provideant viros, qui secundū  
 diuersitates rituum & linguarū, diuina illis officia ce-  
 lebrēt, & ecclesiastica Sacramēta ministrent, instruē-  
 do eos pariter verbo & exemplo: in English thus, Let  
 the Bishops of such cittyes or diocesses, provide meete  
 men, who according to the diuersity of rites and lan-  
 guages, may celebrate vnto them the diuine offices and  
 administer vnto them the ecclesiasticall Sacraments,  
 instructing them both by word and example. Where-  
 by you see Sir Humphrey, you might haue cited  
 the place more truely, though that be not soe  
 much the matter I cite it fully for, but for ano-  
 ther purpose, as you shall see, when I haue told  
 you Bellarmines answere to this obiection,  
 which is this: that this decree speaketh onely of  
 the 2. languages Greeke and Latine: for it was  
 made by Inno. 3. in the Councel of Lateran, because  
 Cōstantinople hauing beene taken not long before  
 by the Latines and then there being a Latine Em-  
 perer and Patriarch and many Latines by that oc-  
 casion being mingled with the Grecians in the  
 same

same citty, they made a proposition in the Councel, Chap. 9. that they might haue 2. Bishops one Latine another Greek; to this the Pope and Councel make answere, that it is not fit to haue 2. Bishops, of one citty, but that the Bishops of the citty should substitute another in his roome, to celebrate the diuine office and administer the Sacraments according to their own rites and language, and this Bellarm. proueth to be the true meaning of this decree, not onely out of the story, but also by the effect. For if this decree had concerned the Latine Church any way, it should haue beene put in practise in some place thereof, and most of all in Italy, in the Popes sight, but there is noe signe of any such thing, but plaine prooue to the contrary. Which answere is cleare and solide. But besides this answere of Bellarmines, a man may answere also, that the Councel speaketh of two things heere, to wit, of celebrating the diuine offices, and administering Sacraments, and then putteth two things more answering vnto those two, to wit, rites and languages, rites answering to diuine offices, and languages to Sacraments, as if it had said, let such Bishops provide men who may celebrate the diuine offices according to the diuersity of their rites, and administer the Sacraments according to the diuersity of their languages. For indeede it is a matter of necessity in administration of some Sacraments to vse the vulgar language, as in marriage & Penance; but it is not



**Chap. 9.** soe of other things. For this reason then I cited the place as it is : and though you may caull at this answere , yet I see not though there were noe other why it might not serue for as good an obiection as yours.

8. But now you say you will not stand proving this point any more, by citing the particular *Fathers*, but you will bring our owne men confessing, that Prayer and Seruice in the vulgar tongue was vsed in the first and best ages, according to the praeccept of the *Apostles* ; and praetize of the *Fathers*. And then you bring *Lyra* , *Ioannes Belethius* , *Gretzerus* , *Harding* , *Cassand.* and 2. or 3. more. To which I answere that it is true, as these authors say , that in the beginning it was soe : but what thinke you was the reason : euen because those three holy Languages *Hebrew* , *Greeke* , and *Latine* were most vulgar, and common : the *Hebrew* in *Hierusalem* and the parts adioyning , the *Greeke* in *Greece* where *S. Paul* preached most, and *Latine* at *Rome* & other parts subiect to the *Romane* Empire. For if you marke it *Sir Humphrey*, most of your authors which you bring speake this of prayers and benedictions being wont to be made in the vulgar language , by occasion of that 14. Chap. of the 1. to the *Corinthians* where *Greeke* was the vulgar. And indeede that it was the vulgarnes or commonesse of the tongue, that the *Apostles* regarded most in their writing of scriptures , and the like , it is plaine, by that, that *S. Paul* of his 14. epistles which he

writ

writ to soe many seuerall Nations and persons Chap. 9  
 he writ onely one in *Hebrew* to wit that to the  
*Hebrewes*; the other thirteene in *Greeke* euen  
 that to the *Romanes* though *Greeke* were not  
 their vulgar or natural Language: and soe did  
 all the rest of the *Apostles* and *Euangelists*, saue  
 only *S. Mathew* who writ his *Ghospel* in *Hebrew*,  
 and as some say *S. Marke* who writ his in *Latine*,  
 though many doubt of that, and say rather,  
 that he writt it in *Greeke*. Whereof what other  
 reason could there be, but the vniformity which  
 the *Apostles*, would haue to bee obserued in the  
 Church, by vsing for scriptures and diuine Of-  
 fices those languages, which were more vniuer-  
 sal, and common to most nations, thereby to  
 draw all to vnity. Which though it could not  
 be soe absolute, as to come to the vse of one  
 onely language, yet they restrained it to those  
 few most vniuersal languages, *Hebrew*, *Greeke*,  
 and *Latine*; Which were dedicated vpon the  
 crosse, our Sauourstitle being written in those  
 three languages by mystery, as holy *Fathers*,  
 note, to signify that by them *Christ* his name and  
 faith was to be most published and preached  
 ouer the whole world. And for prooffe hereof,  
 we say it hath not beene euer heard of, that any  
 part of scripture was originally written in other  
 language: or that there was any Liturgy of the  
*Apostles*, or neere their tymes, or any transla-  
 tion of Scriptures in other language: much lesse  
 was it euer heard, that the Scriptures were read  
 in the meetings of Christians, or celebration of

*S. Hillar?*  
*ap Bell. lib.*  
*2. de verb.*  
*D. i. c. 15.*

*It was neuer  
 made of before  
 that any  
 translation was made  
 in Latine &c*



Chap. 9. the diuine Mysteries in other language, then that wherein they were ordinarily had and read, to wit, in some one of those languages. Of later tymes we confesse there hath beene vse of other languages, as *Arabick*, *Chaldaick*, and the like, but yet soe as that the Church hath euer made choyce of some one language which hath beene very common to many kingdomes and Nations; not proper to any particular prouince or country.

9. And heere it is to be noted further, for answere of your authorities in this point Sir *Humphrey* that whereas some of our authors are of opinion, that *S. Paul*, in that 14. Chap. of the 1. to Corinth, where he speaketh of prayers in a knowne tongue is to be vnderstood of the publique prayers of the Church that explication is contradicted by most of our other authours; and there be many reasons out of the very text and circumstances against it; as namely that the men which are heere reprehended for their ostentation of languages are the *People* not the *Priests*: as appeareth by the whole epistle, as I noted heere before §. 3. n. 5. vpon another occasion; as also because this pertaineth to women also, who it seemeth did vse to speake among the rest, which *S. Paul*, therefore reprehendeth as an abuse and forbiddeth. Thirdly *S. Paul*, speaketh of the infidells coming in and being present at those their meetings and conferences: Which therefore could not bee of the Church office and Sacrifice of the Masse to which

which *Infidells* were not admitted. Wherefore it cannot be of the publique prayers of the Church which belonged onely to *Priests* to make publicquely for others in the Church: But though it were soe and that some doe put themselves to more straits then they neede, in interpreting *S. Paul*, of publique prayers, yet doth it not auaille you *Sir Humphrey*. For euen those men giue a reason of difference; why now it needeth not; to wit because now as *S. Thomas of Aquine*, saith, People are sufficiently acquainted with the ecclesiastical rites, and men know very well what is done by being present, and seing, though they doe not vnderstand the particular epistles and Ghospels, which are seueral according to the Sundayes and holy dayes; but the rest of the Masse being the same continually they vnderstand it sufficiently for exercise of their deuotion, though not to satisfy the vaine curiosity of such people, as you breed vp in the pride of an heretical spirit, to beleue nothing but what they see, and contemning whatsoeuer they doe not see or vnderstand: our people know sufficiently, what the *Priest* meaneth by turning to them & saying *Dominus Vobiscum, Oremus, Orate Fratres*, and the like; I say sufficiently to lift vpp their minds to Almyghty God; to ioyne in their harts & minds with the *Priests* in that prayer, which he maketh publique for them, as well as any learned Clarke that vnderstandeth the English of the words. Soe as our authours by you cired helpe you not a whit in this matter.



Chap. 9. 10. But now because you say this prayer in the vulgar tongue was vsed by the præcept of the *Apostles*, and practise of the ancient *Fathers*, I would know of you, where this precept is expressed, either in scripture, or out of scripture, in any author of credit? I doe not find soe much as any shaddow of a præcept in scripture. *S. Paul* in that epistle to the *Corinthians* which your men for the most part stand vpon, doth not condemne that Prayer in an vnknowne tongue, as you doe; for he both saith it is good, though he preferre the giift of Prophecy before it: and also he alloweth the vse of it, but wishing withall that some other should interpret it; as you see the *Council of Trent* wisheth Pastours and Curats to doe of the Masse, and mysteries therein contained. Where then is the precept commanding a knowne tongue or forbidding an vnknowne tongue? and this I say supposing for disputations sake two things, which are neither of them soe: to wit, that *S. Paul* there speaketh of publique prayer of the Church-office; and that the Latine Greeke or Hebrew tongues are rightly called vnknowne tongues, or any way comprehended vnder that appellation in *S. Paul*.

11. Now for the practice of the *Fathers* which you speake of but name none I would gladly know Sir *Humphrey* what *Father* you haue whose authority or example you can bring for your selfe in this matter? name him if you can. We shew you *Fathers* and learned men of many  
seuerall

seuerall nations and of different tymes vsing the Scriptures onely in some one of these 3. holy languages. For example *Italians*, *Spaniards*, *French*, *German*, *English*, *Polish*, *Africans*, and others vsing the *Latine*: and diuers ancient Fathers of seuerall countries, as *S. Cyprian*, *S. August.* in *Afrik.* *S. Ambrose* in *Italy* *S. Prosper* in *France*. Others in other countries, citing the very words which we to this day vse in our Masse: as *Sursum corda. Habemus ad Dominum*, and the like, whereof you may see more in our authors. And yet being soe destitute of all prooffe for your selfe, and soe ignorant of ours which we haue in abundance, you can talke soe confidently of the praecept of *Apostles* and practize of *Fathers*. But you will say you bring *Lyra*, *Belethus*, *Gretzerus*, &c. to proue what you say. Whereto I answere noe such matter: for first they speake not a word of any praecept. Secondly some witnesse only the practise of that tyme yet withall giuing the reason why it neede not be soe now: others speake nothing that way: for example *Io. Belethus*, euen as you cite him saith onely that in the *Primitive Church* noe man was to speake in tongues vnlesse some body were to interpret; from whence he saith is growne our custome when the *Ghospell* is read to expound it: which is quite against you; for he acknowledgeth speaking of languages which you deny, and expounding, which according to you will not be needfull. Others againe speake but doubtfully as *S. Thomas of Aquine*. *Descendum forte* saith hee

*Thru all vsed  
of Latin egg ha  
bayer but now  
in a language  
this you let no  
Duran. de it is a  
vrib. lib. 2. In  
cap 31. & making  
Bell. lib. 2.  
de verb.  
Dei. cap. 15.  
& 16.  
See Jewels de  
page. 461*



Chap. 9.

It is to bee said that it may be that in the Primitive Church Benedictions were used in the vulgar language: whom yet you make to speake absolutely and certainly. Thirdly though some say the prayers of the Church were used in a language vnderstood by the people yet noe man saith that, that language was any of the ordinary vulgar languages or indeede other then *Hebrew Greek or Latine*. Wherefore all the authors you can bring though you should bring ten for one in this manner will nothing auaille you.

12. Now for your citation and translation of such authours as you bring I could find many faults but I passe them ouer onely *Bellarmino* I cannot lett passe because you abuse him somewhat more grossly; for you bring an obiection of his out of one place, and an answere out of another there being noe connexion or correspondence betweene the answere and obiection as you make it, thus. It may be objected, say you out of him, that in the tyme of the *Apostles* all the people in diuine seruice did answere one *Amen*. And this custome continued long in the *East* and *West* Churches, as appeare, &c. Which is true, but nothing to the present purpose: for men may answere *Amen*, to the publique prayers of the Church without their being in a vulgar language. Neither is it the thing which, *Bellarmino* objecteth against and answereeth: but he hauing proued that those prayers and spiritual canicles which the *Apostles*, would haue to be made in the Church in the vulgar tongue, that

that the people might vnderstand & answere, *Amen*, were not the publike prayers of the Church but priuate extéporary deuotions though in the Church with others: he obiection in behalf of an Hæretique thus; you will say that as the *Apostle* would haue those prayers to bee made in a vulgar tongue, to the end the people might answere *Amen*, soe he ought in like sort to wish, that the diuine Office might be celebrated in the vulgar tongue, that the people might answere, *Amen*. To this hee answereth denying the consequence: because the diuine Office was celebrated, in Greeke, which was vnderstood by many though perhaps not by all, and this was enough, for the *Apostle* did not desire that all should answere, whereas the other languages which they spoke by the giift of tongues, were such many tymes, as not one man there vnderstood them, not euen the speaker himself: and this was *Bell*. First answere which you leaped ouer Sir *Humphrey*, because you saw it was a good and proper for our case: for it is the same of our Latine and their Greeke; for though all doe not vnderstand Latine yet many doe and almost euery body enough to answere, *Amen*. *Bellarmines* second answere is that which you make or rather marre by mistranslation: besides saith hee because then the Christians were few all did sing together & answere in the diuine Offices: (which is a reason why it was more necessary for the people to vnderstand the language): but afterwards the people increasing the Offices

Lib 2. de  
Per. Dei  
cap. 16.



Chap. 9. were more diuided, and it was onely left to Clarks to performe the common prayers and prayles in the Church: soe as though it might bee then more needfull for the people to vnderstand because they were to answere yet now it is not because they are not to answere and sing but that belongs to Clarks. Now in Englishing *Bellarmines* words besides other smaller faults, you haue these two, which I note. You say the office of publique seruice was diuided: whereas *Bellarmine* saith not soe, but that offices were more diuided, that is, the seueral functions in the Church, to wit, that which belonged to Priests and Clarks was left to them, and that which belonged to the people was left to the people or they to it: for to them it did not soe properly belong to sing and answere, but onely for that tyme of necessity, when the number both of Clarks and people was but small, the other fault is, that you translate *Solis Clericis: onely to the Church:* whereas it is *to the Clarcks alone, or by themselves:* which though it may be the same in sense, I see not why you should take that liberty, to alter at you pleasure in the translations of other men's words? And soe much for your authors.

*Honor. gem-  
ma anime  
lib. 1. cap.  
103.  
Innac. 3.  
lib. 3. de  
Miss. cap. 1.*

13. Now to come to your conclusion of this §. you tell your Reader, that you will lett him vnderstand one special cause of the alteration of the office in the Romane Church: which is a story out of one *Honoratus*, of certaine Shepheards who hauing learned the words of consecration,

secration, because in the primitive tymes say Chap. 9.  
you the Canon of the Masse was publicly  
read and vnderstood of all, and pronouncing  
the words of consecration ouer their bread and  
wine in the fields, the bread and wine were  
suddainly transubstantiated into flesh and bloud;  
and themselves stricken dead by the hand of  
God. Wherevpon you say that by *Honorius* his  
confession the canon of the Masse was anciently  
read alowd, and which is strange say you, also,  
that Shepheards did transubstantiate bread and  
wine, by which you tell vs farther, it seemeth  
the alteration of the Church seruice into the  
Latine and vnknowne tongue was occasioned:  
the same story you say is told by *Innoc. 3.* and  
*Io. Beletus*: adding a reason withall out of them  
why the words of consecration are pronoun-  
ced secretly, to wit, *ne Sacrosancta verba vilescerent*,  
*Least the holy words should grow contemptible.*  
Thus you talke freely Sir *Humphrey* as if all were  
Ghospel you say.

14. But you must giue other men for all that, a  
little leaue to make doubt thereof: and first you  
runne heere from one thing to another, to wit,  
from seruice in a knowne or vnknowne ton-  
gue, to soft or lowd pronouncing of the words  
of consecration, or of the Canon of the Masse.  
Secondly you say that by occasion of this Story  
which you tell vs, the Church altered the ser-  
uice in to the Latine, and vnknowne tongue:  
wherein Sir *Humphrey* you forgett your self  
much: for you told vs before that, that alte-  
ration



Chap. 9. ratio was brought in by Pope *Vitalian*, about the yeare, 666. which cannot well agree with this story of yours: for if it were a late story neere *Honorius* his tyme, that relateth it, that was neere 500. yeares after *Vitalian*'s tyme, if the story be an ancient one as there is one some what like, which I shall by and by speake of, in the booke called *Pratum spirituale* then that was a good while before *Vitalian*'s tyme: for the man that writeth it liued in *Honorius*, i. his tyme which was the 6. Pope before *Vitalian*, and that author writeth it by the relation of a graue ancient man who knew one of the persons that were actours in this busines, now an old man, the thing hauing happened when hee was but a boy, soe that there might very well bee 80. or 100. yeares betweene the tyme of this story and Pope *Vitalian*. Thirdly I see not why this story should cause soe great an alteration, as to change the Church-Office or Masse into another tongue: for it might haue serued the turne very well to reade the Canon or speake the words of consecration softly, that others might not heare or learne them. Or if they must be chāged into an other tongue, not to be knowne, why into Latine the most knowne tongue in the whole world: besids where this thing hapned the Church-language was Greeke, which was not soe common to the vulgar, which if it did not hinder the irreuerence committed there, how should it be likely that changing it into Latine onely would hinder

hinder it heere? Moreouer if it did not cause Chap. 9  
any change in the Easterne Church where it hapned, why should it cause any in the Western Church where perhaps this story was not heard of for a long tyme after? And indeede lett the language be what it will, any man may learne some few words and abuse them if he will, therefore that will helpe little. Lastly me thinks it had beene meete for you Sir *Humphrey*, to haue said somewhat when this change was made, or what language it was that was vsed before: or bring some author for your self; for of these 3. which you say mention the story, there is not one that maketh any mention of changing the Church-Office into Latine vpon it, but onely they alleadge it by occasion of the secret reading of the Canon of the Masse, which was the thing they had in hand.

15. Now for the story it self you cannot but know that it is answered by *Bellarmino* it being obiected formerly by *Kemnitius*: his *Bell lib. 2. de* answeare then is, that there is such a story *Mifs. cap. 12* related by good authority in *Pratum spirituale*: but there, neither the bread nor wine were transubstantiated but consumed by fire from heauen; nor the shepheards stricken dead; but onely layd for dead 24. howers; after which they came to themselues againe, which is neither impossible nor improbable. Now for these three authours, that you cite, none of them doth relate it out of any author or with any special credit, but



**Chap. 9.** but onely out of a report which they expresse by the word *Fertur* and therefore some of them as *Honorius* and *Beletbus*, might be mistaken in some of the circumstance, though *Innocentius* be not: for he saith noe more of it, but this, that it is reported that when certaine shepheards did sing the words in the fields, they were stricken from heauen: which is true. Now this supposed as the story doth not make any way against vs, for we grant that the words were anciently pronounced alowd in some place; Soe it maketh against you, who deny that any where they were spoken softly: for the author of this story giuing a reason, how the boyes came to learne the words saith thus. *Quoniam vero quibusdam in locis alta voce consueuerant presbyteri sancti sacrificij orationes pronunciare, pueri ut propius astantes sapius eas audiendo didicerant.* Because in some places the Priests were wont to pronounce the prayers of the holy sacrifice with a lowd voyce, the boyes as standing neerer by often hearing had learned them. Loe Sir Humphrey it was but in some places: that they did say those prayers alowd. Soe that withall this labour you haue proued nothing but against your selfe. Well then you haue failed in the prooffe of your doctrine in this as in the rest withall the corruption and tricks you can vse; let vs see what you doe in the next.

*Innoc. 3. lib. 3. de Mifs. cap. 1.*

*Prat. Spirit. cap. 196.*

§. 7. Worship of Images.

1. This 7. §. of Image-worshipp our Knight  
beginneth after his ordinary manner with an  
article as he calleth it of our *Romane Creede*,  
wherein we professe that the Images of *Christ*,  
*our Lady*, and the *Saints* are to be had and re-  
tained, and that dew honor and Veneration is  
to be yeilded vnto them; and then bringeth the  
Decree of the *Council of Trent*, for the same  
point, in these words. We teach that the images  
of *Christ the Virgin mother of God*, and other *Saints*,  
are cheisly in *Churches* to be had and retained, and  
that dew honour and worshipp is to be giuen them.  
Which Decree he might haue translated a little  
better, and more clearely, by saying that those  
images are to be had and retained especially  
in *Churches*: the Latine word being (*præser-*  
*tim*) and his translating thereof chiefly and pla-  
cing it soe oddly, giueth cause to thinke he had  
an euill meaning therein, as if he would haue  
his Reader thinke that the *Council* taught that  
these Images were the chiefe things to bee had  
in *Churches*, which is not the *Council's* mea-  
ning, as is plaine the words being very cleare in  
Latine. But this is but a note by the way not  
as a thing that I stand vpon.

*See Jewell.*  
*See Acts against*  
*against Bishop of*  
*109 Dec.*

*Sess. 25.*

2. This our Doctrine of image-worship he  
doth absolutely deny and condemne, as a wic-  
ked and blasphemous opinion: first because it  
not onely wants authority of scripture, (which  
he saith



Chap. 9. he saith an article of faith ought to haue) but because the scripture doth flatly and plainly forbid it: and in the margent citeth *Leuit. 26. Ex. 20. Deut. 4. Esay. 40.* This censure is somewhat deepe Sir *Humphrey*, vpon such sleight ground, because forsooth we haue noe prooffe of scripture; for though you thinke it necessary to haue expresse prooffe of scripture to make a matter of faith, yet as I said before you are much mistaken; wherefore you ought not to stand still vrging it in such manner as if it were a certaine and vndoubted principle; yet this I graunt you that though expresse Scripture be not necessary to make a matter of faith, yet if you haue expresse scripture against it, it is true; it can be noe matter of faith: but by your leaue none of those places which you note, make any mention of image-worship but idol-worship which you cannot but know to be a different thing hauing beene soe often told it, as you haue beene by vs: therefore your first prooffe fayling all faileth, for though you put a *First*, yet I see not *second.* and soe much for that.

3. But because heere had beene an end too soone of soe good a matter: you tell vs *Vazq.* saith, all images were forbidden soe farr forth as they were dedicated to adoration; and *Cornelius Agrippa*, saith the *Iewes*, did abhorre nothing more then images: to the same purpose you alleadge *Philo* the *Iew*, speaking of the *Iewes*, of those tymes: and Sir *Edwin sands* of the *Iewes* that are now adayes. Wherevpon  
you

*See Abbots against  
Bishop pag. 101.*

you conclude that it is agreed vpon on both Chapt 9.  
sides that the *Iewes*, neuer allowed adoration of  
images for 4000. yeares and from thence you  
descend to the new Testament wherein you say  
the same law remayneth, because it was mo-  
rall; for though some *Catholiques*, teach that it  
was a positue cæremonial law, yet others say it  
was natural; and for that you alleadge *Bellar.*  
wherefore the law being not abrogated, you  
would haue some exāple or precept in the Gho-  
spel for adoration: of which you say, *Mr. Fisher*,  
acknowledgeth there is not any expresse, but  
that there be principles, which the light of na-  
ture supposed, conuince adoration to be lawful.  
Soe as from the light of nature say you, an ar-  
ticle of faith must be declared. Well this is your  
discourse *Sir Humphrey*, which in a word is  
but this. The *Iewes* might not haue nor adore  
images, *ergo*, we may not. For asweare whe-  
reof I might say in like sort the *Iewes* might  
not eat bloud nor swines flesh nor many other  
things *ergo*, we may not: but because you may  
say these precepts are cæremonial & therefore  
not now in force the other natural & therefore  
in force, for the present, I will onely make  
this argument to shew the connexion of your  
antecedent and consequent: the *Iewes* might not  
make any similitude or likenesse of any thing  
in heauen or earth to adore it for a God, *ergo*,  
we may not make or haue the images of *Christ*  
and *Saints* to reuerence and honour them,  
as the pictures of *Saints* onely, and not Gods:  
is not



Chap. 9. is not heere a good and a substantiall argument  
 ————/trow you? and yet it is yours Sir Humphrey.

4. But say you there was such a command of not making any images in the old Testament which is still. True: I graunt there was such a command then, but whether it be still in force or noe or how farr it is in force there is the question: for resolving whereof it is to be considered that there be two opinions among our Diuines as you take notice; of which some say it is moral: others cæremonial: & according to both I answere you two wayes; one according to *Vazq.* and his authours: who say that there was such a commaund indeede but that it was but for that tyme onely, and is now expired being but temporall and cæremonial, made and obserued then in regard of the pronesse of the *Iewes* to idolatry. Which if it were not soe then, but that it were yet in force as you would haue it, then could not you now haue your wiues picture nor she yours without breach of that command: therefore in that sense you cannot vrge it more against our pictures then we against yours. Neither can you saue your selfe by saying that your pictures are not dedicated to adoration as ours are. For in *Vazq.* his sense they are euery iott as much: as is plaine by his very words which are these that follow.

*Lib. 2. de*

*ador. disp.*

*4. cap. 3. n.*

*76 & cap.*

*6. n. 98. &*

*19.*

*Modus accommodatus adorationi est cum imago depicta aut sculpta est per se, non veluti appendix & additamentum alterius rei in ornatum illius, &c.*

*The manner accommodated or fitted for adoration is*

*when*

when a Picture is painted or carued by it selfe not as an appendix or addition to another thing by way of ornament By which rule your pictures are in state of adoratiō, or so that they may be adored because they are whole and compleate pictures of themselves, not additions, ornaments or appurtenances ioyned or belonging to another thing: as the Cherubins in the temple were; which he saith therefore were not in state to be adored because they were not there as compleate of themselves, but onely by way of appendix or appurtenance for ornament of the arke: for hence he inferreth, that all manner of pictures were forbidden euen out of the Temple: Wherefore euen in *Nazq.* his opinion whose authority you alleage you must acknowledge this commandement to be onely ceremonial; and but for that tyme of the old law. For by it in this sense all making or hauing any image or picture whatsoever was forbidden, which certainly is not now in force and soe not against vs any way.

§. Now according to the other opinion also I may answere, that the præcept was moral; and therefore doth bind still, but that by it were not forbidden all images, but such as were made to represent false Gods, and were to be soe adored; and that therefore it is noe distinct præcept or commandment but onely an explication of the first of the ten commaundements which is that we should haue noe other Gods but him; to wit, that we should not make a God to our selues of



Chap. 9. anie thing els, either in heauen or earth, making any Idol or likenesse of any of all those things to adore it. So that whether with *Vazq.* we deny the very making or hauing of pictures or whether with *Bell.* we allow the making and hauing them & deny onely the adoring them with diuine honour the diuersity of opinions helpeth you not one whit. Both standing very well with the Catholique faith and both against yours: for euen *Vazq.* though he deny the making of pictures and consequently all adoration of them yet he graunteth and proueth euen out of the old testament that honour and reuerence might and was giuen to things insensible and as little deserving reuerence in themselves as pictures soe it were with reference to almighty God: as for example the arke and Temple vnderstanding

*Psal. 131. 7.* that place of the Psalme *adorabimus in loco ubi steterunt pedes eius*, We will adore in the place where his feet stood, of the arke; as it is indeed to be vnderstood: and that other of the Temple, *adorabo ad templum Sanctum iuum in timore tuo*. I will adore at thy holy temple in thy feare; and proueth that *ad*, which I interpret, at, to be a spare particle according to the Hebrew phrase, and that the true meaning is I will adore thy Temple. You may find his proofes out of the hebrew yf you haue wherewithall to vnderstand him. Whereby it is cleare his authority is nothing for you.

*Vazq. de  
ador. disp. 4.  
cap. 4.*

6. Now for *Philo* his authority it maketh not against vs; for he saith nothing, but that the

*Jewes*

Jewes were not wont to admitt any image into their Temple: and that their ancestours did account it a wickednesse to paint the invisible God, or faine a representation of him, and that the worke of Painters and Caruers are the images of material Gods: this I say is not against vs, for neyther doe we paint the invisible God, or faine a representation of him: that is, any picture representing his nature or deity? What is this to the decree of the *Council of Trent*, allowing the pictures of *Christ* and his *Saints*: we may not make a picture of the invisible God therefore not of a visible man? a good consequence Sir *Humphrey* and fitt for soe good a Scholer and soe wise a man as you are: the former part of the same sentence is as much to the purpose. You say they were not to haue images in their temple; I say also not in their howses, therefore must you haue none? or if you deny the consequence, I inferre vpon you againe. If notwithstanding that practise, command, or be it what you will of the *Jewes*, you haue your freind's picture in your house, may not I haue the picture of Gods freind in myne? may not a man by being Gods freind, haue as much priuiledge as by being yours? beside what pictures could the *Jewes* haue in their Temple? not the picture of *God* for he cannot be painted, not of any *Saint*: for there was none as yet might haue that honour to haue their pictures in the temple, themselves being not yet admitted into



Chap. 9. the heauenly temple of *God*. all other pictures are profane & vnfit for such a place: the people withall were grosse, carnal, and prone to idolatry, none of which reasons haue place with vs. Touching the last part of *Philo* his saying, that the works of Painters and Caruers are the images of material Gods: it is true, if it be vnderstood that the material Gods are the worke of men's hands: but if he say that all the works of Painters and Caruers are material Gods, it cannot be true. For suppose *Sir Humphrey* some of your Ministers or other your deuoted Cliets out of the opinion they haue of your worth and great desert in writing this booke of your should erect you a statua in the corner of two high wayes, pointing out your finger to shew a trauailler the way, would you thinke they made you a material God? *Philo's* authority then is not to the purpose.

7. For the *Iewes* now adayes who, *Sir Edwin Sands* saith, are auerted from the Christian faith, by hauing the Crucifix shewed vnto them. I answere it is noe wonder: they that cannot endure *Christ* how should they endure his crosse? *S. Paul* preached *Christ* crucified though he were a scandal or stumbling blocke to their ancestors, and must we leaue to preach him though their children stumble at the same blocke? noe *Sir Humphrey* we must not cease to preach *Christ* nor can we preach him without his crosse. They goe both together, noe man can loue him and hate his crosse, nor hate his crosse and loue him.

Wherefore

Wherefore you in alleadging their hate of the *Chap.9.*  
Crosse, as an argument why you should also  
hate the same, you tacitely confesse you loue  
*Christ* as well as they doe.

8. But now for your conclusion which you  
inferre heerevpon, that it is agreed vpon on all  
sides, that the *Iewes* in the old law for 4000.  
yeares neuer allowed adoration of images and  
(this say you) was concerning the Images of  
*God the Father*. I see not what premisses you in-  
ferre it vpon: nor who agreeth with you in it:  
you name fower authours, one Catholique, one  
*Iew*, one Magician, one Protestant; the Pro-  
testant, to wit, *Sir Edwin Sands* speaketh not of  
any picture of *God the Father*, as you say you  
meane, but of the Crucifix or image of *Christ*  
vpon the crosse: the Magician to wit *Cornelius*  
*Agrippa* saith the *Iewes* did abhorre images; but  
he is noe man to build vpon: be it true or false  
which he saith: all is one coming out of such a  
fellowes mouth. The *Iew*, to wit, *Philo* saith that  
the invisible *God* is not painted, which we  
graunt, as I said before, according to his owne  
nature. The Catholique indeede, to wit, *Vazq.*  
saith that Images in state of adoration were al-  
together forbidden: but yet granteth the adora-  
tion of other things of the same kind as the arke  
and temple; neither doth his opinion auaille you  
for euen according to it you must confesse that  
the example of the *Iewes* in that is noe President  
for our tymes: but besides others say adoration  
of images was somewhat allowed euen then and



**Chap. 9.** they proue their saying by the example of the Cherubins in the Temple, which were adored: how then is it agreed vpon on both sides? but much more I may aske how you come to say the Iewes neuer allowed adoration of images for almost 4000. yeares, when as the people of the Iewes were not such a people about 2000. yeares? nay *Moyse* liued not past 1500. before our *Saviour* soe that of your owne liberality, and skill in chronology, you haue added 2500. yeares to make your doctrine seeme ancient. Lastly you doe not marke your owne impertinency and contradiction in all this, which you haue said. Your contradiction in that you say that this which you haue said is concerning the images of *God the Father*, whereas your authorities are to the contrary, to wit, of other images: your impertinency, in that you stand bringing these things against the Decree of the *Council of Trent* which speaketh not of *God the Father* his pictures, but onely of *Christ* and his *Saints* pictures, against which they make nothing.

8. But bethinking your self a little after, you say, you will descend to see what order was taken by *Christ* and his *Apostles* in the new Testament for representation of him and his *Saints*; and all the order that you find taken, or that you your self take, is to say, that this law of the old Testament was moral, which though *Vazq.* and other Diuines contradict, yet you say *Bellarmino* is of that opinion. Well be it soe, let it be

*℞ Bell. in  
chronolog.  
Moyse liued  
about the  
yeare 2403.  
Christ was  
borne anno  
mundi. 3984*

it be moral, as you would haue it, what are Chap. 9.  
you the better? Doth *Christ* or his *Apostles* say  
soe, or is this the order that they haue taken?  
if it bee not, you are neuer the neerer? For it is  
but a matter of opinion, betweene Diuines in  
the Catholique Church, farr from any such au-  
thority as you promise. By which a man would  
haue expected some euident cleare place, either  
of the Ghospel, or Apostolical writings, to proue  
that Images were not to be adored at all, or  
noe more then in the old law of the *Iewes*. But  
whereas this was to be expected at your hands,  
you put vs vpon it, to bring some example or  
precept out of the Ghospell for adoration of  
images; but we say that needeth not: for as in  
the old law notwithstanding that command,  
bee it moral or cæremonial, men did adore the  
Cherubins in the Temple, the arke in the  
Temple, and the Temple it selfe, soe may  
wee much more in the *new* adore the pictures  
of *Christ* and Saints: and this is enough without  
any new precept or example.

9. Moreouer we are not to be vrged to this,  
considering wee teach many things out of vn-  
written traditions; and therefore there may be  
some precept and example both of our Sa-  
uiour and his Apostles, though not written in  
Scripture, because as *S. Iohn* saith, *all is not writ-*  
*ten*, or rather, a very small part is written, as  
his words import. Thirdly we say we haue  
the example of our Sauiour and his *Apostles*

*Ia. 10. 30.  
& 21. 25.*

T 4 testified



**Chap. 9.** testified both by good authentical histories, and the perpetual practice of the Church, against which it is insolent madnes to dispute as *S. Aug.* saith. Many great and graue authours make mention of 1. seueral images made miraculously by our *B. Saviour* himselfe: one was that which he sent to *Abgarus* king of *Edessa*, who had desired to see him: which request of his, our Saviour did in some sort satisfy, by sending him his picture: another was that of *Veronica*, which he made with wiping his face as he was carrying his Crosse, and gaue to that deuout woman that tooke soe much pittie of him, as to giue him a handkerchife at that tyme to wipe his face all bedewed with bloud and sweate. A third was one which *Nicodemus* gaue to *Gamaliel*; all which are testified not onely by graue and learned authours but I may say euen by God himselfe; though not in scripture, yet by great and wonderful miracles; whereof there can be noe doubt in regard both of the number and credit of the authours which report them. Wee haue the example alsoe of *S. Lukes* painting our *B. Lady*, which very pictures are kept to this day, and authorized likewise by God himself by many and wonderfull miracles. Which though you perhaps may make your selfe merry withall with your Ministers, yet I hope the iudicious Reader will more regard the authority of the lest of these authours who are not in number soe few as 20. I meane for ancient authours, then the impious scornes of a hundred such

*H. Durant.*  
*derit. lib. 1.*  
*cap 5.*  
*Euseb Eua.*  
*Procop.*  
*Adr. 1.*  
*Damasc.*  
*Const. Por-*  
*phyrageni-*  
*sus. Lonar.*  
*Nicep. Pho.*  
*Niceph.*  
*Call.*

such yesterday people as you and they are.

Chap. 9.

10. As for that which you say out of Mr. Fisher that though there bee noe expresse practice or precept of worshipping the image of *Christ*, yet there be principles which, the light of nature supposed, conuince adoration to be lawfull, it is as well and truly said by him, as that is falsely, foolishly & impertinently which you say therevpon, that from the law of God and grace we are come to the law of nature, and to declare an article of faith by the light thereof. Mr. Fisher saith the light of nature sheweth it to be lawfull, which is true: you say he declareth it an article of faith from the light of nature, which is false: there is great difference betweene those two; to be lawfull, and to be an article of faith; the light of nature may reach to shew a thing to be lawfull, but not to make an article of faith: for that must be grounded vpon the supernatural light of diuine reuelation which is farr aboue the natural light of humane reason: though by your fauour Sir Knight as scornefully as you speake of the light of nature, it haue somewhat more to doe also in matters of faith, then you are aware of. For out of one premiss reuealed, and another euident by the light of nature, there may be drawne a conclusion of faith, or at least such as may sufficiently ground a definition of a *Council* and practice of the *Church*: and likewise the light of nature hath place also in all the mysteries of our faith; in some shewing the reasons or congruences; in all shewing



**Chap. 9.** shewing that there is noe falshood, or impossibility. And the light of nature is the guift and law alsoe of *God*. Why then should you speake soe contemptibly of it, but onely that you want it in great part and consequently know not the worth thereof.

II. But it is strange heere to see how, though you cannot find in your hart to allow the light of nature alleadged for adoration of images, you can alleadge it against them; but euen as wisely as you deny it for them. You say *Varro* an heathen Philosopher by the instinct of nature professed the contrary by saying the *Gods are better serued without images*. The Latine is; *Aug. 4. de castius Dij obseruantur sine simulachris.* Which *Cimis. ca. 31.* saying you tell vs *S. Aug.* comendeth: and soe he doth indeede, but vnderstandeth him farr otherwise then you doe. For he doth take *Simulachrum* not for an image as you doe falsely, but for an idol, as it is indeede, and soe commendeth *Varro* for coming neerer to the knowledge of the true *God*, and going farther from idolatry, in that he neither acknowledgeth any Deity in those material idols nor that multiplicity of *Gods* but rather alloweth the opinion of them that held that *God* was the soule of the world: which though it were also an errour in him, yet *S. Augustine* saith it cometh neerer to truth in that it teacheth but one *God* and him not a material or corporal but a spiritual and invisible substance: for proof whereof *Varro* alleadgeth that for aboue an hundred

hundred yeares the Romanes had worshipped their Gods without those material idols, which whosoetier brought in, saith hee, did take a way the feare and added or increased the error: he meaneth that they that brought in those idols tooke away all feare of the Gods, because men seeing those idols proposed for Gods contemned them: and this is that which he saith *castius dij obseruantur sine simulachris*: The Gods are more chastly or purely obserued or feared without those idols. Now what is this against vs. doe not we say the same thing much more amply, and more fully? I see not then why you should bring it, vnlesse it were to vsher in a thing which you haue out of *Eusebius*, to giue the reason, as you say, why these *Fathers* condemned the worshippers of images for Hæretiques and Idolaters in these words. Because, saith *Eusebius*, the men of old, of an heathenish custome were wont after that manner to honour such as they counted Saujours. Wherevpon you say that after images had gott footing among Christians, the *Bishops* and *Emperours* by Councils and commands tooke special care to preuent, both the making and worshipping them: and thereto you bring a Canon of the Council of *Eliberis*, that noe pictures should be in Churches least that which was worshipped should bee painted on the walls. And an authority out of the Ciuill law of a Decree made against adoration of images



Chap. 9. images which I shall cite when I come to answer it. This is your discourse Sir *Humphrey*. Wherein you haue giuen soe sufficient testimony of notorious bad dealing, especially in the places of *Eusebius* and of the Ciuill law: that if there were nothing els falsified or corrupted in your whole booke, this were enough vtterly to deface all memory of you, from among honest men.

12. The matter is this, hauing brought onely *S. Aug* commending *Varro* his saying against Idolls you say in the plural number, *these Fathers* as if you had brought some great number of *Fathers*: and withall you say *these Fathers* condemned the worshippers of images for Hæretiques and Idolaters: what words haue you brought out of any father one or other to this purpose, from the very beginning of this §. either condemning the woship of images in vs Christians, or calling vs Hæretiques or idolaters for it? how then can you haue the face to say it soe boldly? but we must not aske you reason for any thing you say, but take it as you say it. Well you tell vs *Eusebius* giueth the reason why the *Fathers* condemned vs for Hæretiques and idolaters, which importeth that *Eusebius* concurrith with those *Fathers* in iudgment, whose fact he giues a reason for. But what if *Eusebius* doe not condemne it, can you desire to be counted an honest man? I presume you cannot: Well let vs then see whether he doe soe or not. Making mention of the Citty of *Cæsarea Philippi* by occasion

occasion thereof he relateth a story of the Woman which was cured by touching the hemme of our Sauours garment, and how coming home after her cure to *Casarea Philippi* where she liued, she made her selfe a brazen statua sette vpon a high stone before her owne doore as if she were kneeling vpon her knees and holding vp her hands like one praying and looking towards another statua of a man standing straight vpp, with long garments downe to the foote, stretching out his hād to the Woman: which statua the people said was the Statua of *IESVS*. Vpon the very basis or foote of this statua, they said there grew a certaine strange and vnvusual kinde of herbe, which as soone as it grew vpp soe high as to touch the hemme of the brazen garment, it had vertue to cure diseases of euery kind: Which statua *Eusebius* saith continued to his tyme and that he saw it himselfe. Neither is it to be wondered, saith hee going on with his discourse, that those that were sprung of the Gentils, and receiued benefits of our *Sauour* while he liued heere on earth, did thus; seing we also haue seene the pictures of *Peter* and *Paul Apostles*, and of our *Sauour* himselfe, expressed in variety of colours, and kept: and that, as it is like, because our ancestours (*maiores nostri* which you *Sir Humphrey* translate *the men of old* you know best why your selfe) would come as neere as might be to the fashion of their owne people or kindred, who were wont to honour such as had

done



Chap. 9. done them any benefitt or helpe in that manner : by way of parenthesis I note the Latine word of *heathenish custome* as you *Sir Humphrey* translate it, is *Gentilis consuetudinis*. For which you are best looke in your dictionary of *Thomas Thomafius* whether among all the Englishes of *Gentilis* which are there sett downe you can find *heathenish*? Which I dare say you cannot. The Greeke word in *Eusebius* his text is *ἑθνικός* which signifieth the same that *Gentilis* in Latine, to wit, belonging to a Countrey, people, nation, Stocke, or family : though *Scapula* doe add in his *Lexicon* that by ecclesiastical Writers it is vsed to signifie *heathenish* or *auerse from Christian religion* : but it is cleare that in this place the sense requireth the plaine and natieue signification which I haue expressed in the translation : though you bee pleased to draw it violently to the worse sense. But to goe on with *Eusebius*, he saith following on the same discourse, that the Bishops of *Hierusalem* had successiuelly kept and highly esteemed the Chayre of *S. Iames the Apostle*, and first Bishop of *Hierusalem*. Whereby saith hee they plainly declare how the *ancient Fathers* euen to our tymes haue giuen, and doe still giue dew veneration to holy men, for their true piety towards God. Thus *Eusebius* : wherein for my fidelity in citing and translating I referr my self to the iudgment of what *Aristarchus* soeuer you your self *Sir Humphrey* shall choose. And if this be true which I say out of *Eusebius*,  
then

then doth your credit lye a bleeding. For doth *Chap. 9.*

not *Eusebius* relate this story of the *Woman's* *statura* with approbation? doth he not relate a continual miracle wrought by God, shewing his approbation also thereby? doth hee not acknowledge the vse of pictures of our Sauour and his *Apostles*, as a thing coming from our *ancestours*? doth not he approue that custome of the *Gentils* in keeping the statues and thereby honouring the memory of their benefactors? doth he not acknowledge the ancient fathers were wont to honour the memory of holy men, by reuerencing those things that belonged vnto them? What say you to all this *Sir Humphrey*? Looke now into your owne conscience, and see whether it can flatter you soe much as to say you are an honest man? Or that you haue dealt truely in this citation of *Eusebius*?

*See of this Jewell  
p. 373.*

13. Now for the Council of *Eliberis*, it is a triuial obiection, and hath beene answered an hundred tymes ouer. 3. or 4. seuerall wayes. First the authority of the Council is little, being an obscure prouincial Council of, 19. *Bishops* onely, without any certainty of the tyme, when it was held. Neither doth it appeare that it was euer approued: to which we oppose one of *Constantinople*: another at *Rome* vader *Greg. 3.* of 3. *Bishops*: a third at *Nice* general of 350. *Bishops* whereof you may see more in *Duran. de rit. lib. 1. cap. 5.* Secondly it might



Chap. 9. it might perhaps seeme convenient at that  
 tyme to forbid the vse of images, in that part  
 of Spaine, when the people being but newly  
 converted from their heathenish superstition,  
 were not thoroughly weaned from it, and did  
 not vnderstand the vse of Images: soe it may  
 be they were forbidden for a tyme onely till the  
 people were better instructed. Thirdly that  
 Canon forbiddeth not pictures absolutely but  
 onely painting them on the walls: whereof  
 there bee two reasons ordinarily giuen, but  
 both drawne from the honour and veneration  
 dew to pictures: one is because that being  
 a tyme of persecution when the Christians were  
 faine to fly many tymes they could not carry  
 away or hide them being painted on the walls,  
 as they did other sacred things; but were forced  
 to leaue them to the fury and scorne of the  
 Gentils: another least the plaster breaking of in  
 some places, they might become deformed and  
 soe contemptible. Lastly it seemeth plainly by  
 the Councel that it was out of honour to Images,  
 that they did forbid it, because they thought not  
 the walls a place convenient. For soe it seemeth  
 to say, *Least that which is adored should bee painted  
 on the walls.* In which words it expressely ac-  
 knowledgeth the adoration of images and be-  
 cause they are to be adored therefore not to be  
 painted on the walls. More you may find in  
 others Sir Humphrey which you if you had dealt  
 honestly should haue replied vpon; and not  
 stood still repeating your thred bare obiections

It is not any more  
 that Pl. Crisostom  
 I find him I get not  
 I take not from  
 I gather not one  
 of his words  
 therefore you may  
 call Crisostom a no-  
 torious corrupter  
 for M. Harding tells  
 us he that I wish  
 me men for another  
 but a fool.  
 Jewell his Defence  
 by Needham 3. p.  
 Ep. 1. 1. See  
 in page 4.  
 304.

as if they were new.

14. But now for your authority out of the *Civil Law* there be soe many foule fauts committed by you in it that I know not where to begin, but begin I must: your words of it are these. The good Emperours *Valens* & *Theodosius* made proclamation to all Christians against the images of *Christ* in this manner. Forasmuch as we have a diligent care in all things to maintayne the religion of the most high God, therefore we suffer not man to fashion, to grane, or paint the image of our Saviour either in colours, or in stone, or in any other kind of metall or matter: but wheresoever any such image shalbe found, we command it to be taken downe, assuring our Subjects, that we will most strictly punish all such as shall presume to attempt any thing contrary to our Decrees and commandments. Thus you praeface & cite the place. Where first you call *Valens* a good Emperour; whereas hee was a man farr from all goodnes: for he persecuted good Catholiques in most cruell manner, being him selfe a wicked *Arrian* Haretique, vpon whom almighty God also did shew his iudgments by a disastrous end. Secondly this *Valens* and *Theodosius* whom you ioyne together in making this *Law*, were not aliue together *Valens* being killed 23. yeares before *Theod.* was borne. For this was *Theod.* the younger, grand child to *Theodosius* the elder who came to bee Emperour in *Valens* his place, when he was gone. Thirdly the *Law* it selfe is most fowly corrupted, and the meaning wholly peruerred, for the *Law* was made in honor of the

Inde. Good  
Image. 377.  
The same Decree

2. in *Valens* for  
*Valens* (1) *Val*  
*Justinian*  
Soz. lib. 4. *Soz.*  
cap. ult. *da* *Soz.*  
Soz. lib. 6. *at* *Soz.*  
cap. ult. *at* *Soz.*  
*Theodor.* lib. 1. *p.* 103.  
4. cap. 3.  
Cod. *Theod.*  
lib. 1. tit. 8.  
*Nemini* (the)  
cere.



204 Images to be worshipped. §. 7.

Chap. 9. Crosse, to wit, thus. We command that it shall not  
be lawfull for any man to carue or paint the signe of  
our Sauour Christ either on the ground, or in any stone  
or marble lying on the ground: which to haue beene  
meant in honour of our Sauour's Crosse and  
picture, appeareth by a Canon of the Councel  
called Trullanum in these words. We command  
that all the figures of the crosse, that are made vpon  
panements be taken away or defaced, to the end that

Secreta Synod.  
Constant. Can.  
73. p. 248  
Bini: 267  
313 in Trull.  
cap. 37.

the more shame for  
for that left your  
monument of  
Graf picture in  
Chudus before  
Reformation  
be stamped on

See anfar made  
by Mourney in the  
Dragon hand  
Bede l. p. 93  
95

See Bellarm: &c  
Script. Ezech:  
125 69

the triumphant Signe of our Victory, be not unwor-  
thily defiled by mens seete. And the very title of  
the Imperial Law is this. Nemini licere signum  
Saluatoris Christi humi vel in Silice vel in marmore,  
aut insculpere aut pingere. That it is not lawfull for  
any man to paint the signe of our Sauour vpon the ground  
in flint or marble. Now your leauing out the two  
words humi & in solo vpon the ground, is it not a  
manifest corruption, both of the words and  
meaning of the Law? but which is more this  
was a corruption of which Plessey Mourney was  
conuinc'd by the Bishop of Eureux, in that publi-  
que assembly of France. And he labouring to ex-  
cuse himselfe as perhaps you will doe, said that  
he did not looke in the law it selfe, but had  
it out of one Petrus Crinitus: whom you also  
cite heere for author; which was shame enough  
for him, and will bee for you also, professing  
soe much Schollership as euen to write bookes:  
and yet not to be able to take such an authori-  
ty out of the original but borrow it of another  
or take it vpon trust, in a matter of such mo-  
ment: but withall it was vrged against him that

*Images to be worshipped. §. 7. 205*

*Crinitus* had beene noted by diuers learned men, Chap. 9.  
to be but a bold and rash Gramarian of later  
tymes. Soe as *Plessys* was foiled on all sides, not  
knowing which way to turne himselfe. And  
*Suthcliffe* after him againe vndertaking the de-  
fence of the same cause, was worse foiled: & yet  
after all this *Sir Hum.* you are not ashamed to  
take vp this notorious corruption againe & vent  
it to the world, as if it had neuer beene excepted  
against but were soe authentical and good, soe  
free from exception, as nothing could bee  
more. May not you then beare away the bell  
from all lying and corrupting fellowes that  
haue euer gone before you? where is your  
great promise of sincerity? nay where is your  
shame? but I say noe more this is enough I sup-  
pose. Now by this any man may see whither I  
haue not discharged my selfe of my promise,  
and whither I may not henceforward when I  
take you tripping tell you, you *Lind it?*

15. Hauing then thus notoriously discovered  
your falshood *Sir Humphrey* I hope it will not  
be hard to persuaade the Reader the same in  
other places heereafter which I must passe ouer  
more briefly, for it wilbe to long to stand vpon  
all, there being not that place in the whole  
booke, that is not either falsely, or impertri-  
nently alleadged. But to goe on with you; you  
say you forbear to cite the particular Fa-  
thers, that opposed and condemned the worship  
of images in the Primitiue Church onely you  
*vide Thuanus* 1602. *De Rebus* *conferre*  
*of Normy & Plessis*

*S- they cannot  
wonder if  
when they  
made all the  
world to laugh  
at the bee.*

*If this should  
be a lie, you offer  
great wrong to  
yo own man  
Crinitus was  
the author  
of this lie.*

*See p 3. Con-  
fession of  
the author  
of the lie.*

*conferre*



Chap. 9. will make it appeare by the confession of our learned Romanists, that we want Visibility of the ancient Church. You forbear to cite the particular *Fathers*, Sir *Humphrey*? I cannot blame you there is good cause why? to wit, because you cannot; for if you could, it had beene as easy a matter to haue cited one Father or two, as 8. or 10. obscure and vnknowne authours: filling two whole leaues with their authorities partly false, and partly impertinent: as I shall shew, but what Romanists are these trow you, whose confessions you bring? you haue 10. authours whereof there bee onely two free from exception, to wit, *Agobardus* and *Peregrinus* who are not against vs. *Hincmarus* is a Catholique indeede but that place by you cited is noted of manifest errour, not in matter of Doctrine, but in matter of fact, which he relateth of the Council of *Francfort* falsely; being mistaken, as our authours shew: and as I shall after declare more. *Nicolaus Clemangis* and *Polydor Virgil* his worke by you cited, marked in the *Romane Index*: though I shall shew you to abuse *Polydore* egregiously: besides *Clemangis* himself is a Wickliffian heretique. *Cassander*, *Erasmus*, *Cornelius Agrippa*, *Wicelius*, euery man knoweth what goodly and learned Romanists they are, and of what acount. The last of your Romanists is *Chemnitius* in his *Examen of the Council of Trent*, as good a Romanist as your selfe: who telleth vs it is not to be found that any of the Patriarches and Prophets or *Fathers* did adore images but that the

*V. Bell. de  
scrip. verb.  
Hincmarus  
Rhemensis.*

*See Exam of  
Fox his Ca-  
lander.*

*A (particular) at  
Swordt. It is all  
the miller's dis-  
ciple dicent, quia  
it is said in haer-  
eticus apocryph.  
whitaker. fol*

*232.  
Side Laureat. ad-  
unf. Sandan, p. 22.*

*238 24 p.*

the Scriptures cry out to worship *one God & him* onely to adore and glorify: and that the Fathers of the Primitiue Church did forbid the adoration of Images, as he saith, appeares by *Epiphanius* and *Augustine* who reckon the Worshippers of images among the *Symonians* and the *Carpocratian* Hæretiques. Wherein you are also pleased to shew vs a tricke of your witt: for in the text you put these words ( *the Council of Francfort* ) in the beginning, as you doe your other authors, as if the text following against Images were the very words of the Council: but in the margent you putt *Chemnitius*; which is wicked dealing to make the lesse careful Reader fall into error, by taking the Hæretiques words for the words of the Council; whereas the Council hath not one word of that, that is there sett downe, nor indeede at all of images: all that we haue is by relation of some histories; whereof 3. or 4. haue erred in the relation of a matter of fact concerning the same Councils condemning the 2. Council of Nice as is most manifest not onely by contrary authorities of greater weight, but by the very contradiction which out of ignorance, they shew in their owne narration. for they say that the false Council of *Constantinople* vnder *Constantine* and *Irene*, was condemned at *Francfort*. Which is manifestly false, there hauing neuer beene any such Council at *Constantinople* in their two tymes, but because this requireth a longer dispute, I turne you Sir *Humphrey* to *Binius*, *Bell*, and others with them. Onely

*Binius in  
annot. ad  
Conc. Franc-  
for. 794.*



**Chap. 9.** heere I tell you, that whereas you bring *Hincmarus* his authority and the Councel of *Francfords* out of *Chemnitius*; *Bellarmino* sheweth by testimony of the same *Hincmarus*, the *Magdeburgian's*, and other your awne authors, that that very Councel did say *Anathema* to all such as deface images: is not this then abhominable falsehood in your freind *Chemnitius*, to cite nay forge it against images & in you follow him in it.

*Lib. 2. de  
Imag. cap.  
14.*

**16.** *Polydore Virgil* shalbe next: out of whom you say. The worshipping of images not onely those who knew not our religion but as *S. Hierome* witnesseth almost all the ancient Fathers condemned, for feare of idolatry. This place was brought by *Dr. White* in his reply to *Mr. Fisher's* 9. points and soe answered againe in the *Reioynder* to his reply, as if you *Sir Humphrey* had had any regard to *Dr. Whites* credit you would neuer haue giuen occasion to renew the memory thereof againe. The answer is that *Polydore* speaketh not of the ancient Fathers of the new Testament, but of those of the old whom therefore he nameth *veteres patres*, the old Fathers and in particular nameth *Moyse* and *Ezechias*, the reason indeede why they did condemne the worship of images, was feare of idolatry; but the reason of that feare was as he saith because noe man hauing seene God they knew not what shape to giue him: and discoursing of the brazen serpent which was a figure of *Christ* vpon the crosse, he saith, a long tyme after God put on humane sharpe and being made man was seene and knowne by mortall men: and in that humble shape by his owne power, wrought

*Poly. Vir. de  
rerum in-  
uentor. lib.  
6. cap. 13.*

miracles beyond credit: the same whereof made men come flocking vnto him, who did soe behold and reuerence his face without doubt shining with the brightnes of diuine light, that they the first beganne to paint and carue his effigies, now already imprinted in their minds. And there telling to that purpose the story out of *Eusebius* of the hemorrhoiſſe and 2. pictures of our Sauour made by himself one sent to *Abagarus*, the other giuen to *Veronica* he also saith thus: it is a constant opinion that *S. Luke* did paint in certaine tables the figure of our Lady, which to this day are in some places kept most holily and worshipped most religiously, Then relating out of *Eusebius*, how the images of the *Apostles* were framed and kept by *Christiās* citeth the words following out of him. *Insignia etenim veterum reſeruari ad poſteriorū memoriā, illorum honoris, horū vero amoris iudiciū eſt.* For the reſeruing of the ſignes, markes, or thing belonging to the aunciēts to the memory of poſterity is a ſigne of honor to theſe & loue in theſe. Hēce, ſaith *Polydore*, is growne worthily a cuſtome of placing in the Churches & reuerencing the ſtatues as well of our *Sauour* as his *SS.* But becauſe by the memory of *Saints*, as it were an exāple or ſample ſet before our eyes which the images represent, men are ſtirred vpp to vertue & imitatiō, & the honour of the image paſſeth to the honour, of the original as *S. Baſil* ſaith; therefore the *Fathers* haue not onely admitted that cuſtome, but by the authority of the 6. *Synod* at *Cōſtantine* vnder *Conſtantine* & *Iuſtinian* the 2. his ſonne, it was decreed as may appeare by the canonical decrees, that the holy images of *SS.*



Chap. 9. should be had in Churches, & worshipped with great veneration: being to ignorant people in place of the holy Scripture: whereto also Frankincense is offered and tapers are lighted: and there adding 2. or 3. Councils more decreeing the same againe, he concludeth thus, *Ecquis igitur tam dissolutus tantaque audacia praeclitus est qui velit possit dubitare, seu aliter somnare, ne dicam sentire vel cogitare de imaginum cultu, ac demum sit tot longe sanctissimorum patrum decreto constitutum?* What man is there therefore so dissolute and endewed with soe much boldnes, who will or can doubt, or otherwise dreame, that I may not say iudge or thinke of the worship of images, then at last hath beene approved by the Decree of soe many most holy Fathers. Thus saith Polydore: to whose demaund why may not I answere that Sir Humphrey Linde is the man soe dissolute and audacious, that dares not onely dreame but waking with all his witts and senses that he hath about him, and speaking and writing dares I say not onely doubt of, but absolutely deny the lawfulness of the worship of images. And not onely this, but euen to bring thee ô Polydore Virgil to witnesse with him against the *Romane Church*, that all the ancient Fathers of the Primitiue Church condemned the same. What would this authour say to you Sir Humphrey if he were aliue, to see himselfe abused by you? and which is yet more euen after Dr. White was conuict of this dissolutenes, and audaciousnes, yet you would be at it againe. Heereby a man may see there needes noe other confutation

putation but onely right citing of your owne **Chap. 9.**  
authours.

17. For *Pereſius*; his words are nothing againſt vs, for they touch onely vpon a ſchoole point whether the picture be to be adored with the ſame worſhip as the prototype or thing repreſented, or with an inferiour worſhip: the former opinion onely he denieth, becauſe ſaith he there is neither prooffe out of ſcripture, tradition of the Church, common conſent of Fathers, or determination of a general Councel: which verry ſaying of his is enough to condemne you, who will not acknowledge ſufficient authority in tradition, Fathers, or Councel to belieue a thing which you like not. But to make it plainely appeare how much you wrong *Pereſius* in bringing him againſt the worſhip of images I will bring a place 2. leaues before that which you cite out of him it is this. *Maniſeſte habes, &c.* *Pereſ. de*

It is manifeſt that the vſe and worſhip of images *tradit. cap. de imag.* hath bene vniuerſally in the Church from the tyme of the *Apoſtles* and that the diſ-eſteeme of them began from forlorne and infamous men 500. yeares after the Church was planted: and truely if the worſhip and reuerence be done deuoutly and ſincerely, this inſtitution is holy and profitable, which both *Apoſtolique* tradition hath introduced, the vſe of the vniuerſal Church affirmed, the conſent of very famous and generall Councels both in the Eaſt and Weſt being added thereto: which alſo euen natural reaſon doth dictate. Thus farre are *Pereſius* his owne words:



Chap. 9. words: whereby any man may see whether  
 — — Sir *Humphrey* you deale well with him or not,  
 to pretend his authority against our vse and  
 worship of images.

*Agobard.*  
*de pict. &*  
*imaginib. in*  
*bibl PP.*

18. Now for *Agobardus* who you seeme to make  
 great account of, if you consider him a little, bet-  
 ter, you will find little cause: he writeth indeede  
 a booke *de picturis & imaginibus*, the whole drift  
 whereof is onely against the idolatrical vse or  
 abuse of images, against which he speaketh very  
 much by occasion of some abuses in his tyme  
 as it is meete hee and euery good man should.  
 And for the same end, he bringeth many au-  
 thorityes of the ancient Fathers all which  
 speake plainely against idolatry: and likewise  
 he bringeth that canon of the *Councel of Eliberis*  
 which you bring out of him, that noe picture  
 should be painted on the walls, vnderstanding  
 it in the same sense which I alleadged in my se-  
 cond answere to that Canon before, to wit, for  
 auoyding superstition in some young and vnex-  
 periened Christians, conuerted from gentility.  
 But for those words which follow in your cita-  
 tion of him, to wit, these. *There is noe example in*  
*all the scriptures or Fathers, for adoration of images:* I  
 doe not find them in him: this I am fure of, that  
 they are not ioyned with the former as you heere  
 ioyne them. Thus indeede he saith in a certaine  
 place: *habuerunt antiqui Sanctorum imagines vel*  
*pictas vel sculptas sed causa historiae ad recordandum*  
*non ad colendum.* The ancients had the pictures of  
 Saints painted or carued for history to remember not  
 to bee

to bee worshipped: this it may be is it you would be Chap. 9.  
at; but I answere that both these and those of  
yours if there, be any such are to be vnderstood  
in the sense of his whole discourse, to wit, that  
there is noe example in the Scriptures or Fathers  
of such idolatrial adoratiō as he speaketh against  
there: which is true. Which to be his meaning I  
shall by and by demōstrate more plainely. Now  
for the last words; to wit, *that images ought to be*  
*taken for an ornament to please the sight, not to instruct*  
*the people.* I doe not also find them, but these. *As-*  
*piciamus picturam quasi picturā sensu & ratione ca-*  
*rentem: pascatur hac visione oculus Deū vero veneretur*  
*animus.* Let vs behold the picture as a picture wanting  
sense & reason. Let the eye be fedd which this sight but  
let the minde worship God: which is very true Ca-  
tholique doctrine: for we teach men to make a  
difference betweene the wood & colour of the  
picture or the picture in it selfe, and the thing  
which is by it represented: but heere is not that  
which you say out of him, that images are not to  
be vsed to instruct the people: but the contrary  
for in the words heere next before cited he saith  
they are to be vsed for history which is all one as  
to say for instruction. Wherefore I wonder how  
it should come into your head to father soe fond  
and senselesse a thing vpon so wise and learned a  
man: & soe cōtrary to the light of nature & euen  
to your owne practize. For if pictures may not  
be vsed for instructiō of the people, why do your  
painters drawe the King, Prince, & Lords in the  
parliament howse, the siege of *Rochel*, *Berghen op*  
*Zoom*, *Bolduc*, *Breda*. & the like, but for instructiō



**Chap. 9.** of the people? nay why doe men make Mappes of castles, Cittyes, and countries, but for instruction? why then will you alleadge such a proposition with allowance? Suppose you should find it in any one man? Now if it be lawfull to haue such pictures for instruction, why may not a man paint the passion of our Sauour, his Natiuity, Circumcision, Baptisme, miracles, Resurrection, Ascension, Coming to iudgment &c. the glorious examples and combats alsoe of his seruants? are not these matters as fitt for men to know, as the former? or may not pictures afford them instruction in these as well as in those other? besides this sentence, as you barely take yt of ornament onely to please the eye, not to instruct the mind, cannot come from a wise man, in this respect that instruction is of it selfe a good and profitable thing, and which therefore is sufficient to make a mans action morally good: soe is not the pleasing of a mans sight, or any other sense, if a man rest in that, without referring it to a farther end: & soe consequently it were an euil thing to haue a picture onely or more to please a man's eye then any other good end. Therefore the words of the Saint are not soe that a man must rest in the sight of the picture taking pleasure therein, but that the eye must be fedd with the sight (as all knowing powers are fedd with the knowledge of their obiekt) and the minde runne to that which is represented, or to God who gaue the victory and vertues to his *Saints*. Lastly this saying as you bring it, is  
contrary

contrary to the doctrine and practice of all other holy men, and therefore cannot be *Agobardus* his, that was also a *Saint*. For is it not a common saying with *S. Gregory* our *Apostle*, *S. Iohn Damascen* *S. Nilus* and others alleadged in the 1. holy *Council* of *Nice*? that pictures are the bookes of the ignorant. Nay is it not expressly against your selfe who in the very last section of this your booke allow that images may serue for memorials of the absent and for history though not for worship? your place therefore out of *Agobardus* is noe way against vs.

*V. Durant.*  
*de rit. lib. 1.*  
*cap. 5. n. 6.*

19. Tis may farther also appeare if we consider how in that booke he speaketh still against the abuse of images or idolatry as whē he saith, that the *Saints* themselues would take it hainously, to haue their pictures adored *more idolorum*, after the manner of idols, with contempt of *God's* honour: and againe that it is reprehensible, not onely to giue diuine honour to whom it is not dew, but euen to honour the memories of *Saints* for purchasing of humane glory. Which no man doubterh to be ill: he also forbiddeth offering the body of *Christ* by way of sacrifice to them. Which he doth most iustly. For Sacrifice is dew to *God* alone, not to any creature how excellent or holy soeuer. And that you may see on the other side he alloweth the worshipping of Images in good manner, he relateth the story of *Eusebius*, concerning the *Woman* cured by our *Sauour* of bloud-ysse: as alsoe another of the people of *Smyrna's* gathering and honoring the reliques

*Agobar. de*  
*piet. & ima.*  
*biblioth.*  
*PP. Bign.*



Chap. 9. reliques of S. Polycarpe : and withall he relateth  
 — with applause and commendation, how the  
 people of *Alexandria* hauing destroyed their  
 idols, and being conuerted to *Christ* for great fer-  
 uour of Christianity inflamed their harts, that  
 euery one painted the signe of the Crosse on  
 their posts, doores, windowes, walls, & pillards:  
 and to cōclude telleth of S. *Gregory the great* how  
 he reprehended the *Bishop of Frioly*; for beating  
 downe out of his Curch the images of the *Apos-  
 tles, Peter and Paul*, in regard of the superstition  
 of the vulgar sort, adoring them contrary to the  
 rule of faith, as also for that he did not rather by  
 his authority correct their error, letting the pic-  
 tures stand for the memory of posterity then by  
 indiscrete zeale beate them downe: wherein  
 then is *Agobardus* different from S. *Gregory*, and  
 other Fathers? nothing at all: but rather his au-  
 thority ioyned heere together with S. *Gregories*  
 in the last place may serue for answer to all the  
 rest of your friuolous obiections which you  
 bring to the paragraph, of the abuse and danger  
 of images.

20. As for the abuse it is not such as you talke  
 of; but suppose it were; that is to be taken away,  
 as the *Council of Trent*, & in it the whole Catho-  
 lique Church doth teach: the good must not.  
 For if euery thing should be presētly takē away,  
 because it is ill vsed by mē, what would become  
 of this world? You must therefore learne an

*De reg. iur.*  
 n. 6.

*axiome of the Law, Vtile per inutile non vitiatur:*  
the profitable is not vitiated or spoiled by the vnprofi-  
table

*V. Shu m. d. e.*  
*p. 462 / ante*  
*Abid G. r. 2. r.*  
*Conte.*

*Images to be worshipped. §. 7. 317*

table. Separate that which is vnprofitable from Chap. 9.  
the profitable, and keepe, the later that is the  
profitable or good. Which I dare boldly say is  
farr better to counsell, thē that which you giue,  
to wit, that images should be absolutely forbid-  
den, till some conditions sett downe by *Bellar.* or  
rather by the *Council of Trent* (for they are the sa-  
me), be performed; which as you thinke (though  
falsely) are not performed, to wit, that images be  
honoured onely for them whom they represent,  
without placing cōfidence in thē, or requesting  
any thing of them, or cōceiuing any diuinity in  
thē. For where shall you find soe simple a soule  
one among 10000. in the Catholique Church,  
that doth not performe the forenamed condi-  
tions? or if there should be one such, silly old  
woman, must the other 10000. be debarred of  
all that fruite, & God & his Saints of all that ho-  
nour: that cometh by hauing, seeing, & adoring  
them in their images as we all doe? this Council  
I say of myne, or not myne, but of the holy Ca-  
tholique Church, you shal find to be better, by  
the very testimony of *Gabriel*, whom you bring  
in reprehending the blockishnesse of some peo-  
ple, for not obseruing the foresaid conditions in  
the worshipping of images, in his 45. lect. which  
is the place by you cited though you *Sir Humph.*  
falsely cite it lect. 14, but that may be your prin-  
ters fault the title whereof is: *Of the veneration of*  
*the most diuine Sacrament of the Eucharist.* In which  
he treateth largely of three kinds of worship,  
*Latria*, *Hyperdulia*, and *Dulia*, as our Diuine doe;  
Which

*Sic Augustinus.*  
*vide i. Genl. p.*  
*381. Imag:*



Chap. 9. Which he saith belong properly to a rational nature, improperly to irrational; eyther in regard of representation, or connexion which may haue with the rational or reasonable nature: and then reprehending the foolishnesse of some, who neither know themselves, nor will with humility learne of others, the true nature of adoration, concludeth at last thus. *Nec tamen propter hoc imagines proicienda sunt &c.* Neither for this are images to be throwne away, or thrust out of oratories by occasion or pretence of auoyding idolatry, or pilgrimages to certaine pictures or certaine places either consecrate, or not consecrated to be reprobued. Soe *Gabriel* which words you could not but see; if you saw the other which you cite, for they follow immediately: and therefore it had beene more honesty for you, to haue forborne the citing of the former, if you did not meane to cite the later, as it seemeth you did not. For that which you conclude with comparing vs to *Demetrius* in the scripture, that made a liuing of making siluer shrines for *Diana's* temple, as if we maintained images to bring money to our purses, it is *Lindinge Sir Humphrey*, you know my meaning: you and such as you that perhaps haue had your shares in pulling downe of images and siluer shrines this last hundred yeares: are more like to be drawne with the loue of gaine, to the pulling downe of images then we that loose all for maintaining and setting them vpp: for what we and our ancestours haue parted with from our selues and out of our owne purses for  
the

the honour of *God* and his *Saints* you or men of Chap. 9.  
your religion pull backe from *God* & his *Saints*,  
to bestow vpon your backs and bellyes and  
vpon you Ministers, their wiues, and bratts.  
Wherefore you might haue held your peace of  
that matter. And soe now I conclude this §.  
where I hope I haue made it appeare that all  
your great words against *Images* are but wind.

INDULGENCES. §. 8.

1. Wee are now come to the last, §. of this  
chapter which is *Indulgences*; which you Sir  
*Humphrey* beginne after your wonted manner  
with the tenth article of our *Creede* as you call  
it, and the Decree of the *Council of Trent* tea-  
ching that *Christ* hath left that power of gran-  
ting *Indulgences* in his Church: and that the  
*Church* hath vsed the same from most ancient  
tymes, and that therefore they are to be retained  
in the *Church*, condemning also whosoever  
shall terme them vnprofitable, or deny authori-  
ty in the *Church* to grant them. Which doctrine  
you allow not of as not being agreable to  
*Christ* institution, nor the practize of the primi-  
tiue *Fathers*. You confesse indeede that in the  
Primitiue Church there was a power in the  
Bishops, to remit or mitigate the seuerity of the  
punishment, which by the *Canons* men were to  
vndergoe for certaine great crimes: which mi-  
tigation you allow to haue beene called by the  
name of *Indulgence*; and in that sense you take

*See Buckley*  
*p. 168. &c.*



Chap. 9. that relaxation of the incestuous *Corinthian* by  
 ——— S. *Paul*. Thus farr you goe well with vs: but  
 now you say the *Indulgence* of the *Roman Church* is  
 an absolution from the guilt of temporal pu-  
 nishment, by application of the merits of *Christ*  
 & his *Saints*, termed the treasure of the Church.  
 Which treasure you say is applyed to the soules  
 in Purgatory: and that which was formerly vsed  
 for mitigation of punishment, is now reduced  
 to priuate satisfaction, and that which was for-  
 merly left to the discretion of euery *Bishop* in his  
*Diocesse*, is transferred wholly to the Pope; and  
 this not onely for some few yeares in this life,  
 but for many thousands in Purgatory after death.

2. This is your discourse Sir *Humphrey*. Which  
 though you seeme to take to be a very good and  
 substantiall one: yet is it nothing soe. For first it  
 neither proueth any thing, nor ouerthroweth  
 our doctrine of *Indulgences*, though that were  
 true which you say of the difference betweene  
our Indulgence of these tymes and those of the  
primitiue Church, for the vse of those tymes is not  
 our onely ground for this point of doctrine: but  
wee haue others both of scripture, tradition, &  
vndoubted practice of the Church for aboue a  
thousand yeares at least: and this of the practise  
 of the *Primitiue church* in relaxation of the pu-  
 nishment of the pœnitential canons is not vrged  
 by vs at lest by some of our Diuines as an euident  
 conuincing prooffe but onely as coniectural and  
 probable, it is not then to the purpose for you to  
 stand soe much vrging the difference betweene  
 the

*Suar. 10. 3.*  
*in 3. pars.*  
*disp. 49. si. 11.*  
*2. n. 4. 5. 6.*  
*si. 9.*

the *Indulgences* of our tymes and those of other Chap. 9.  
former tymes, as if by doing that you had done  
all that was to be done.

3. But besides to answere Secondly, you haue  
not done euen that: for you doe but onely make  
shew as if you would haue men thinke they we-  
re different without shewing wherein the diffe-  
rence consisteth. Nay euen out of that which  
you graunt of those ancient *Indulgēces* you may  
be disproued in what you deny of ours for to be-  
gin with the very word (*Indulgence*) you graunt  
it to haue beene in vse in those tymes. But you  
say ours is an absolution from the guilt of tem-  
poral punishment, by application of the merits  
of *Christ*. Which though alleadged as a difference  
yet doe I not see wherein the difference is. For  
theirs was an absolution, because it was an vn-  
loosing or vntying. For whereas by the *Canons*  
for certaine great crimes men were bound or  
tyed to vndergoe such penance, for example to  
fast with bread and water soe many dayes in a  
weeke, for soe many moneths, or yeares not to  
be admitted to the Sacraments, and Sacrifice of  
the Masse and the like, By this indulgence  
or pardon which you grant they were vntied  
or loosed from soe much, or soe little as by that  
pardon they were freed from: and soe is it in  
our *Indulgence*, wherefore the difference is not  
in the absolution, which is nothing but loosening  
or vntying. It can not be also in the guilt, which  
must needs be remitted in your *indulgēce* as well



Chap. 9. as in ours. For a man is not free, soe long as he is guilty; if then they were freed by that pardon; the guilt was taken away thereby. It is not likewise in the temporal punishment, which is alike remitted in the one and other. For it was temporal punishment or penance, which men were freed from in those tymes by indulgence and soe it is temporal punishment which wee are now adayes freed from by our indulgence. Wherefore I doe not vnderstand what you meane Sir *Humphrey* when you seeme to make a difference in this; saying that *Indulgences* which were first vsed for mitigation of punishments, are now reduced to priuate, satisfactiōs. For what: were not those *Indulgences* giuen to priuate men, for satisfaction: or in lieu of that satisfaction which they were to make by the *Canons*? and are not ours mitigation of the same? vnlesse you put the force in this that there the punishment was onely mitigated or lessened, & that in our *Indulgence* all is taken away; which yet is false on both sides; for neither in ours, is all the punishment taken alwayes away; and in those, sometymes all was taken away, as we see by the example of the *Corinthian*, whom S. Paul doth forgiue without limitation: besids this I do not imagine what you cā meane in these words.

4. The difference also is not in the authority or power, whereby this pardon is graunted: for then it was granted by the Bishops: and soe it is also now. For euery *Bishop* in the *Catholique Church* hath this power. But you will say  
Sir

*Humphrey* not soe much now as then? be it soe? Chap. 9.  
that is against your selfe for that is your complaint, that it is more vsed now then in those tymes. But you say againe the *Pope* hath more now then he had then; and that all is transferred wholly to him. To which I answere that this later part is false: all is not soe wholly transferred but that euery Bishop: hath his part of this power, ouer his owne subiects; though with some limitation: and though the *Pope* should take it wholly to himself and from other *Bishops*, what is this against *Indulgences*? doth it alter the nature of them because the *Pope* giueth them either more by himself, or more liberally then he did heeretofore by others? The power was in many before, now it is in one that one then hath more power then he had before, but is it not the same kind of power? wherefore the difference cannot consist in this? but thinke not *Sir* that I grant you the *Popes* power to be more now then at that tyme it was, nor lesse then the now it is. It was the same of this power, as of all other his power of binding & loosing, whereof this is one branch; which did euer extend ouer the whole Church ouer all pastors, and all and euery one of their subiects, though he did permitt the vse thereof to others some tymes more, sometymes lesse according to the difference of tymes, places, and persons. But this of the extent of the *Popes* power in this kind, is not a matter for this place, but it pertaineth to that disputation of the *Popes* authority in gene-



Chap. 9. ral. It is enough heere, if we proue the same power and vse of giuing Indulgences now, as was in most ancient tymes, as the *Council of Trent* declareth and you your selfe confesse in as much as you graunt that *Indulgence* and *Pardon* was granted by the Byshops then; Which we proue to be the same now: for neither doth the *Council of Trent*, stand saying who hath more, or who hath lesse of that power, for that was needlesse; the question being with Hæretiques, who denyed the power wholly to be in God's Church.

5. The difference then betweene our *Indulgence*, and that of the primitiue Church, is not in this: that is in the power of granting it: Wherein the? you may say as you seeme indeede to say that it consisteth in this, that ours is by application of the merits of *Christ* and his *Saints*, which we terme *the treasure of the Church*. And that their was a free relaxation without any such regard to this *treasure*. But the difference cannot also be in this: for the Bishop's power whereby he did pardon then, was grounded in the merits of *Christ*; for what he did, he did in the person of *Christ*, as *S. Paul* saith of himself, in forgiuing the *Corinthian*. Neither did he forgiue the guilt of the temporal punishment wholly gratis, or freely without any manner of satisfaction to the iustice of Almighty *God*, in as much at least as these penances were imposed for satisfaction for the fault in the sight of *God* alsoe: this I say the Bishop neither did, nor could doe for *Christ* himself

himself did not forgiue sinne soe: but by shed-  
ding of his blood. For as S. Paul saith in *lege sine*  
*sanguine non fit remissio. In the Law there is no for-*  
*giuenes without blood.* Whereby the holy *Apostle* Heb. 9. 22.  
proueth that without the shedding of *Christ's*  
blood, there is noe remission of sinne, and all  
forgiuenes of sinne, as well for the guilt, as pu-  
nishment, is dependent thereof. Wherefore  
what the Bishops did forgiue in this manner,  
they did forgiue by application of *Christ's* his  
merits. Now these merits were not new, but  
the former merits of his life and passion: for  
*Christ* did consummate all by one entire obla-  
tion of himselfe as S. Paul saith: if then it were Heb. 10. 14.  
by vertue of those merits, then must they needs  
lye in store ready to be applied to men, as they  
did dispose themselues to receiue the fruit of  
them, and the Pastours pleased to dispence  
them; and why then may not *Christ's* merits  
lying thus in store for the neede of all men, be  
compared to a common treasure and be called  
by that name? Soe farr forth then as those  
*Pardons* were grounded in *Christ's* merits or  
granted by application of them to the peni-  
tent, there is noe difference betweene theirs  
and ours.

6. Now for the merits of the *Saints*: you seeme  
to say that they had noe part in those indulgen-  
ces; that is, those Indulgences were not giuen  
by application of the merits of the *Saints*. But  
therein you are also mistaken Sir *Humphrey*.  
For euen in that place of Saint *Paul*, wherein



Chap. 9. you allow him to speake of *Indulge*, he saith he doth forgiue the *Corithian*, not onely in the person of *Christ*, but for their sakes also: which importeth the prayers and deserts of *Saints*, to haue some place in the bestowing of that indulgence, and soe likewise it was the practize of the *Primitiue Church*, as you cannot but know, for *Martyrs* that had made a good confession of their faith, and endured torments for the same, to make intercession to the *Bishops*, for releasing part of the punishment dew to others, who out of weaknes failed therein: and what was this but by applying the superabundant merits of the one, to supply the want of the other: and that this was not by way of impetration or fauour onely at the *Bishop's* hand, but by application of the very *Martyr's* merits, appeareth by *Tertullian*, who being become now an *Hæretique* did reprehend that custome saying, that a *Martyr's* merits were litle enough for himselfe, without hauing any surplusage to helpe others withall: wherein yet he doth not seeme to deny this application, if men haue to spare of their owne satisfactions, as noe question many and almost all great *Saints* haue. For though they may continually as long as they are in this world increase in grace and merits for soe much as pertaineth to essential merit, without hauing to spare but rather still needing: which kind of merit, they cannot part with to others, yet for that other fruit of their works and sufferings, which pertaineth to satisfaction and temporal punishment

*Tertull. lib.  
de pud. cap.  
22.*

punishment dew for their owne finnes, they may Chap. 9.  
haue sufficient for themselves & to spare also to  
helpe others. For example a man falleth into so-  
me one sinne, for which he cometh to be soe  
sorry after, that he betaketh himself to a state of  
penance during his whole life, leading the same  
in great austerity of fasting, watching, praying,  
and in the exercise of all Vertues: and it may be  
hauing first obtained pardon of the fault it self  
by harty contrition and humble confession,  
by those good works obtaineth also remission  
of the temporal punishment within the space of  
1. 2. 3. 7. 10. or 12. yeares for examples sake: he  
then leading the same life still 20. 30. 40. 50. 60.  
yeares more as many haue done what shall be-  
come of all that satisfaction, which is ouer and  
aboue for that sinne or finnes, which he com-  
mitted before? it doth not perish nor passe with-  
out fruite, though not of him, yet of others at  
least, who are members of the same mystical bo-  
dy with him? soe then some men haue merits  
superabundant to this effect, and these merits  
may be communicated to other members of the  
same body, and these merits are not lost nor for-  
gotten by almighty God, though they be not  
applied presently; why may not they then be  
said to lye *in deposito* as money in a treasury?

7. In this therefore is not the difference  
betweene our *Indulgence* and those which you  
allow; wherein then? I see not vnlesse it be,  
that we extend our indulgence to the dead as  
indeed you seeme to make it in part. To this I  
may



Chap. 9. may answere first that it is another controuersy, or another point at least of the same controuersy. For Indulgences are applied in a different manner to the liuing and the dead : and that definition which you giue that *Indulgence* is an absolution from the guilt of temporall punishment doth not pertaine to the dead : for absolution is a iuridical act to be performed by a Superiour and iudge towards an inferiour and a subiect being vnder his power : which the soules in Purgatory are not in respect of the *Pope*. Wherefore you in going to indulgence for the dead seeme to allow them for the liuing, or rather shew you cannot say against them. Now for applying indulgences to the dead though the manner of application be different and that we doe not find examples altogether soe ancient as of the former, yet the things is in some sort the same, supposing you grant the power of applying Indulgences to the liuing, as you cannot deny, your owne ground being laid; thus therefore I shew the matter to be the same, supposing another point alsoe of faith, which is not heere to be disputed of, to wit, the communion of Saints, or communication which is betweene the Saints liuing and dead, either rainging in heauen or suffering in satisfaction of their sinnes in Purgatory. This I say supposed the punishment which was dew heere by the pœnitential canons may be taken away as you confesse; which being not taken away by indulgence, nor suffered heere according

ding to the Canons, must be suffered there? Chap. 9.  
 why may it not then be taken away by applying indulgences to them there, as well as by works which other men may doe for them heere on earth. Which according to the Catholique faith are auailable for them there in Purgatory. Which communion, or communication among themselues being grounded in the society and vnity which they haue with *Christ*, why may not the same Vnity and Society be sufficient for them to partake of the merits and satisfactions of *Christ* and his *Saints*, who haue gone before, and left that treasure of their merits, as well, as by the merits and sufferings of men liuing heere vpon earth? there is noe difference then, nor reason why you should grant that ancient manner of indulgence and denye ours now a dayes; or why you should grant indulgences for the liuing, and not for the dead, soe long as they pertaine to the communion of *Saints*, and haue neede thereof.

8. Now for that which you adde heere to make our Indulgences applied to the soules in *Purgatory* ridiculous, by saying we grant them for many thousand of yeares after death, thereto citing an old *Sarum* booke of the howers of our *Lady*: it is false and idle. False both because your authority which you cite doth not mention *Purgatory*, but onely saith that whosoever shall say these & these prayers, shall gaine  
 soe many



**Chap. 9.** soe many thousand yeares of pardon. Which is  
 ——— noe more for the dead then for the liuing, but  
 onely that you doe not vnderstand the matter  
 either of the one or other; or rather they are for  
 the liuing onely. For *Indulgences* are not to be  
 applyed to the dead, vnlesse that be expressed in  
 the grant, which is not soe expressed in this  
 grant of yours. It is also false because the very  
 thing which you say, and would proue by your  
 authority is false, to wit, that we giue Pardons  
 for thousand of yeares in Purgatory after death.  
 For we doe not soe, neyther doe we vnderstand  
 those Pardons wherein are mentioned such  
 numbers of yeares soe, as if men were without  
 those Pardons to remaine soe long in Purgato-  
 ry. But we vnderstand those yeares according  
 to the pœnitential canons, by which many yea-  
 res penance were dew for one sinne. And many  
 men's finnes being both very grieuous, and a  
 man may say without number according to the  
 account of the ancient pœnitential canons, they  
 may soone amount to thousands of yeares;  
 which though a man cannot liue to performe  
 heere in this world, nor euen in Purgatory for  
 the length of tyme, yet he may in Purgatory in  
 few yeares space, nay few moneths or few  
 weekes space suffer soe much punishment, as is  
 answerable to all that penance of many thou-  
 sands of yeares, which a man should haue per-  
 formed heere if he could haue liued soe long:  
 in which case a man may haue a pardon of soe  
 many thousand yeares as well as a plenary,  
 both

both coming to one. What strangeness then or Chap. 9.  
impossibility is there in this discourse if you did  
vnderstand it that you should thinke onely by a  
scorneful laugh to disgrace or disproue it? It is  
also idle for you to vrge any thing that you find  
in any old booke, as if that were presently of  
vncontrollable authority, being nothing soe.  
For we defend nothing but what hath suffi-  
cient approbation or allowance of the *Catholi-  
que Church*, which many such old books as you  
cite want: you should therefore haue added  
that withal if you had meant to proue any thing  
thereby.

9. Now after this, you tell vs, that long be-  
fore *Luther's* dayes by relation of *Thomas Aquina-*  
*nas*, whom yet you cite not but onely out of  
*Valencia*, some where of opinion that ecclesiasti-  
cal Indulgence of it selfe could remitt no epu-  
nishment, neither in the Court of God, nor of  
the Church, but that they were a pious kind  
of fraud to draw men to doe good works, but  
this opinion you say the *Iesuit* condemneth for  
erroneous? and why I pray you Sir could you  
not as well say that *S. Thomas* did condemne  
the same not onely for erroneous, but impious  
also; but onely because you would make your  
Reader thinke it was condemned onely by the  
*Iesuit*, and not by *S. Thomas*, or rather that hee  
did as it were winke at it: but how farre *S. Tho-*  
*mas* was from that, and how free on the other  
side any man may see, by this, that putting the  
question in the 1. ar. of his 5. q. of the *Suppl.* whi-  
ther



Chap. 9. ther indulgences auaille any thing, he maketh  
 ——— answere, that all grant that they auaille some-  
 thing, because it were impious saith he, to  
 say that the Church did doe any thing in vayne:  
 and in the 2. art. asking how much they auaille,  
 he saith that some say they auaille to euery one  
 but according to their faith and deuotion he  
 himself saith, it is very perilous to say that they  
 doe not auaille soe much as they sound: that is, to  
 soe much effect or pardon, as they are giuen for.  
 Wherefore the antiquity of this opinion no-  
 thing auaieth you but rather doth you harme  
 it being then condemned for an errour: as li-  
 kewise it auaieth you not, that you bring  
 halfe a dozen of our authours, witnessing that  
 there is noe expresse prooffe of Scripture nor of  
 some ancient *Fathers*, as *S. Aug. Hilary, Am-  
 brose, &c.* for Indulgences. For we grant there is  
 not soe expresse mention of them as of many  
 other points, because there was not soe much  
 vse of them, though out of some *Fathers* also  
 much more ancient then *S. Aug. Hilary Ambro-  
 se, &c.* we proue the vse of them, to wit, out of  
*S. Cyprian* and *Tertullian* as you may see in *Bell.*  
 the one aboute 100. the other aboute 200. before  
 any of these *Fathers*, and besides them the au-  
 thority of certaine *Councils* as that of *Nice,*  
*Ancyra* and *Laodicea* though if we had not  
 either of these *Fathers*, nor any els, nor of these  
*Councils* yet would not that follow which you  
 ground therevpon, to wit, that we want anti-  
 quity and consent of *Fathers*. For it is a most  
 stronge

*Lib. 1. de in-  
 dulg. cap. 3.*

stronge argument of antiquity, that it is the Chap. 9  
 practise of the Catholique Church, tyme out  
 of mind; and of consent, that noe man is found  
 to haue spoken against it, but onely knowne  
 Hæretiques such as the *Waldenses* who were *Bell. lib. 1. de*  
 the first impugnors of *Indulgences*: therefore you *indulg. cap. 1*  
 are still out of your bias, when you think to  
 proue the nouelty of our doctrine, by our want  
 of testimony of antiquity. For though we haue  
 such testimony for superabundant prooffe,  
 yet it is enough that such a thing is thought  
 and practized in Catholique Church, without  
 any memory when it beganne, for that is S.  
*Augustines* rule continually to proue a thing  
 not onely *ancient*, but euen *Apostolical*.

10. But now to come to your authours in  
 particular you bring *Durand* in the first place  
 saying that there can be little said of certainty  
 concerning *Indulgences*. Whereto I answere *ap. Bell. lib.*  
 that it is true, *Durand* doth not speake soe *1. de indulg.*  
 constantly and resolutely of the threasure of *cap. 2.*  
 the Church, in as much as it consisteth of the sa-  
 tisfaction of Saints, whereon *Indulgences* are  
 partly grounded; but he is farr from any hære-  
 tical and pertinacious denial thereof, much  
 lesse of *Indulgences*; for, supposing them as a  
 thing most certaine, he disputeth Theological  
 questions of them as other Diuines of his tyme  
 did: and making this the first question: *an ali-*  
*quid valeant indulgentia*: whether *Indulgences* *Dur. in 4.*  
*auaile any thing*, after the manner of Schooles he *dist. 20. q. 3.*  
 putteth two arguments against them in the first  
 place



Chap. 9. place and then cometh with his argument, *Sed contra* agreeing for the most part with his conclusion and agreeing expressly in this place, he saith thus. *In contrarium est generalis consuetudo & doctrina ecclesie quæ contineret falsitatem nisi per indulgentias dimitteretur aliquid de pœna peccatori debita.* On the contrary is the general custome and doctrine of the Church which would containe falshood if some thing of the punishment dew to a sinner should not be forgiven by indulgences; and then hauing sett downe his resolution that there cannot be much said of certaine because neither the Scripture maketh mention of them nor some holy Fathers, whom he there nameth, yet he concludeth that in speaking of *Indulgences*; the common manner is to bee followed: and soe goeth on with other questions, *per quem modum valeant, ex qua causa valeant, quis eas possit concedere: in what māner they auaille, out of what cause, who cā graunt thē, &c.* nay and for the treasure of the Church though by way of theological dispute in one place he make some doubt of it, yet in others he speaketh plainly and clearely in these words. *Est in ecclesia, &c.* There is in the Church a spiritual Treasure of the Passion of Christ and the Saints who endured much greater torments then their sinnes deserved and therefore the Church may out of this treasure communicate to one or more what may bee sufficient to satisfy for their sinnes either in part or in whole according as shall please the Church to communicate this treasure more or lesse which are nothing els but the communication of the paine of Christ and the Saints to vs  
to satisfy

Dur. 4. dist.  
20. q. 3.

to satisfy for our finnes. Wherefore indulgences auaille  
by way of solucion or payment in as much as by  
Christ and his Saints the paine dew to vs is payd.  
So farr this author most clearly, truely, & Ca-  
tholiquely; though after againe he somewhat  
doubt of this *treasure*, as I said before, in as much  
as it consisteth of the satisfactions of *Saints*.  
Now for the very place which you alleadge  
you committ a fault in making it seeme as if  
he said the ancient *Fathers* in general did not  
make any mention of *Indulgences*, and that he  
did name S. *Ambrose* S. *Hilar.* S. *Aug.* and S.  
*Hierome* onely for examples sake: whereas it is  
farr otherwise. For presently after he nameth  
S. *Greg.* and saith of him that he did institute  
indulgences at the Stations in *Rome*. Soe as it is  
plaine he spoke onely of those 4. not of all  
the *Fathers* in general. And soe much for  
*Durand.*

II. As for *Alphösus à Castro* another of your au-  
thors, he denieth not all testimony of Scriptu-  
re, as none of the rest doe, but onely plaine &  
expresse testimony; and though he also confesse  
the vse of *Indulgences* not to haue beene soe  
much in those ancient tymes, as since, yet he  
alloweth of them soe farr, as to condemne any  
man for an Hæretique that shall deny them:  
these are his words. *Verum etsi pro indulgentiarum*  
*approbatione, S. Scriptura testimonium apertum desit,*  
*non tamen ideo contemnenda erant, quoniam ecclesia*  
*Catholica vsus a multis annorum centurijs, tanta est*  
*authoritatis, vt qui illum contemnat hæreticus merito*  
*censeat.*

*Alph. a  
Castro de hæ-  
res. lib. 8.  
verb. In ul-*



Chap. 9. *censeatur.* But though there want open testimony of  
 ———— Scripture for approbation of Indulgences, they are not  
 therefore to bee contemned, because the vse of the  
 Catholique church for many hundreds of yeares, is  
 of soe great authority, that whosoener contemned the  
 same is worthely esteemed an heretique. And againe  
 in the same place. *Apud Romanos vetustissimus*  
*prædicatur illarum (to wit, indulgentiarum) usus*  
*ut ex Stationibus Romæ frequentissimis utrumque*  
*colligi potest.* Among the Romans this vse of Indul-  
 gences is said to be most ancient as may be somewhat  
 gathered by the most frequent Stations at Rome Looke  
 you Sir Humphrey what a witnesse you haue  
 brought for your selfe? Doe you not see how  
 new he maketh this Doctrine of Indulgences;  
 Confessing euen the vse of them to be most an-  
 cient and of many hundred yeares standing?  
 nay doth he not in the same place acknowledge  
 that S. Gregory the great and first Pope of that  
 name did graunt some Indulgences, which is  
 aboute a thousand yeares? Doe you not heare  
 how much he giueth to the Church acknowled-  
 ging the practise thereof to bee of soe great  
 authority that whosoever denyeth the truth of  
 a thing soe practised is worthily to be counted  
 an Heretique? What thinke you now of your  
 selfe? to be called heretique out of your owne  
 mouth as it were, that is out of your author's  
 mouth whom you bring for you? For Castro his  
 authority then though it had beene more for  
 you then it is in this matter of Indulgences yet  
 you had beene better haue let it alone then to  
 haue it with such a condition. The like a man

may say of euery author you bring heere for the same purpose but that it is needlesse to stand soe long vpon examining euery one in particular.

12. Now after such good authoriyes as you bring against *Indulgences* you thinke you may with authority prate very freely of the Popes selling of *Indulgences*, and bringing money to his owne coffers by them, but to that I neede make noe other answere but that it is such riffe raffè stuffe as your Ministers are wont to ecke out their books and sermons, without being able to shew any bull of Pope, or testimony of good author of any Indulgence soe granted, which though you or they could, yet were is not to the purpose, noe more then your prophane iest out of *Guiciardin*. of playing a game at tables for an Indulgence? For what? suppose that were true, might not a man thinke you tell as good a tale of some Protestants, who in their ports haue made soe bold with almighty God himself, as to drinke an health vnto him? and were not this a fine argument to proue that there is noe God? besids *Guiciardin's* history translated by *Cælius Secundus Curio* which I suppose you to cite, for it is most like you are noe Italian, is forbidden in the *Romane Index*: that *Curio* being an Hæretique of the first classe. But passing from your merriments you tell vs seriously that you will not say it was a strange presumption for a *Council* to determine an vncertaine Doctrine, vpon the Popes infallibility and opinion of *Schoolemen*: but you venture to say it is a



Chap. 9. weake and senselesse faith that giueth assent to it without authority of Scriptures, and consent of *Fathers*. Your meaning is by a fine rhetorical figure, to say it is presumption, by saying you will not say soe: but Sir *Humphrey* I will goe the plaine way to worke with you, and tell you it is intolerable presumption for you, suppose you were a man of learning, to take vpon you to censure of presumption soe great a *Council* as that of *Trent*, wherein the whole flower of the *Catholique Church* for learning and sanctity was gathered together, the splendour whereof was so great that your night owle *Hæretiques* durst not once appeare, though they were invited and promised to goe and come freely with all the security they could wish: and for such a fellow as you, to make your selfe iudge thereof what intolerable presumption is it? it is presumption with you forsooth for a *Council* to define a point of faith vpon the perpetual and constant beleife and practize of the *Catholique Church* & vpon the common consent of *Doctours*, being both of them sufficient rules of faith of themselves, there being withall sufficient testimony of Scripture in the sense which it hath euer beene vnderstood by *Catholique* interpreters: and yet it is not presumption for you, without *Doctour*, without *Father*, without *Council*, without *Scripture*, without any manner of authority to goe against all this authority.

11. Now whereas you say it is a senselesse and weake faith that giues assent to doctrine

as ne-

as necessary to be beleueed, which wanteth authority of Scriptures and consent of *Fathers*. I answer, you doe not know what you say: it sheweth plainely you haue not read one of those *Fathers* of whom you see much bragg, who all agree, that there be many things which men are bound to beleue vpon vnwritten tradition, whose authorities you may see in great number in *Bellarmino*: but for consent of *Fathers*: it is true, it is requisite because we haue not the *tradition* but by consent of *Fathers*: but this consent of *Fathers* is noe more required to bee by their expresse testimonies in writing, then in the Scripture it selfe. For where doe you find that the *holy Fathers* did know, beleue, or practize noe more but what they did write? or that any one did write in particular all the whole beleife of the *Catholique Church*? the *Fathers* did in their writings as the *Apostles* did in theirs, that is write of this or that particular matter, as the particular occasion of answering some *Hæretique* or instructing some *Catholique* did require, and therefore mentioned noe more then was needfull for that end. But the consent of *Fathers* is most of all proued, by the practize of the *Catholique Church*, of the present tyme, seeing that practize being without beginning cannot otherwise haue beene but from those that haue gone before. from tyme to tyme: and though you make a difference, yet certainly it is the same of the consent of *Catholique Doctors* in the present tyme, as it was of *holy Fathers*.

*De verbo Dei. lib. 4. cap. 7.*



Chap. 9.

Tert. de  
praescr.  
cap. 28.

I. Cor. II.

thers in former tymes who were the Doctors of those tymes ; and as they were *Fathers* not soe properly in respect of those tymes wherein they liued , as of succeeding ages, soe the Doctors of these tymes are *Fathers* in respect of those that shall come after them. Neither can the consent of *Doctors* in the *Catholique Church* more erre in one tyme then another ; the auctority of the *Church* and assistance of the *Holy Ghost* being alwaies the same, noe lesse in one tyme then another. And *Terrullian's* rule hauing still place as well in one age as another , to wit: *Quod apud multos vnum inuenitur , non est erratum sed traditum.* That which is the same amongst many is noe error but a tradition. The common consent therefore of *Doctors* and particular *Churches* is alwaies a sufficient argument of tradition, and antiquity ; and consequently a sufficient ground for a *Council* to define a matter of faith against whatsoever nouel fancy of any *Hæretique* , that shall take vpon him to controll the same. This I doe not say , that wee want sufficient prooffe of antiquity for any point ; but to shew that we neede it not soe expresse in ancient authors but that the very practize of the *Catholique Church* is sufficient to stopp the mouth of any contentious *Hæretique* , noe lesse then in ancient tymes, when that prooffe of foregoing Writers could haue noe place. For soe *S. Paul* thought he answered sufficiently for defence of himself and offence of his contentious enemy, when he said: *Siquis videtur*

*detur contentiosus esse nos talem consuetudinem non habemus neque ecclesia Dei.* If any man seeme to be contentious we haue noe such custome, nor the Church of God. And soe much more may we now say of our long continued customes of many hundreds of yeares. Wherefore your exception Sir Humphrey against the Councel of Trent for defining this matter of *Indulgences*, without such testimony of scripture & antiquity as you require, is vaine; as that is also false which you heere againe repeate, that an article of faith cannot be warrantable without authority of scriptures. For faith is more anciēt then *Scripture*: for to say nothing of the tymes before *Christ*, faith was taught by *Christ* himself without writing, as also by his *Apostles* after him for many yeares without any word written, and soe it hath beene euer the common consent of all holy and learned men that as noe lesse credit was to be giuen to the Apostolical preaching, then Writing; soe noe lesse credit is still to be giuen to their words deliuered vs by *tradition*, then by their writings, the credit and sence euen of their writings depending vpon the same *tradition*, among whom the cleane contrary principle is as certaine and vndoubted, as this of yours is with you and yours Ministers.

14. The particular testimonies you may See *Tert. de* see in *Bellarmino* to whom I remitt you onely *prescr.* for S. *Aug.* I cannot omitt to make more particular mention of him in this place, by reason of a certaine sentence which you haue

cap. 21.

Epiph. Chris.

soß. Basil.



Chap. 9. brought in the end of this §. as alsoe of euery  
 one of the 6. foregoing §§. still cōcluding with  
 this saying of that holy *Father. Sine de Christo, sine*  
*&c.* Whether concerning *Christ*, or concerning  
 the *Church*, or concerning any other thing that  
 pertayneth to our faith, I will not say we, who  
 are noe way to bee compared to him that said,  
 but if an Angel from heauen shall preach vnto  
 you beside what you haue receiued in the legal  
 and euangelical scriptures, lett him be *anathema*.  
 And in the end of euery one for the most part  
 adding the particular controuersy of that §. as  
 for example in this of *Indulgences* you say, if wee  
 or an Angel from heauen preach vnto you any  
 thing concerning the faith of *Indulgences*, besides  
 that you haue receiued &c. and soe in euery of  
 the other particular points. Whereby you  
 would perswade your Reader that Saint *Aug.*  
 would haue nothing beleieued but what can  
 bee proued by expresse words of Scripture.  
 Wherein I appeale to your owne conscience  
 as bad as it is, whither this be not damnable  
 dishonest dealing both towards S. *Aug.* and  
 towards your Reader. For if you haue read S.  
*Aug.* as you pretend, how can you be ignorant  
 how many points of faith he doth defend  
 against seuerall Hæretiques either onely or  
 chiefly by the *tradition* and *Practise* of the *Ca-*  
*tholique Church*: as single *Baptisme* against the  
*Donatists*, *Consubstantiality* of the sonne, *Diui-*  
*nity* of the Holy Ghost, and euen *vnbegottenesse*  
 of the *Father the first person in Trinity* against the  
*Arrians*

*Damascen.*  
*& alios. ap.*  
*Bell. de*  
*verb. Dei.*  
*lib. 4. cap. 7.*

*De Bap.*  
*cont. Donat.*  
*lib. 2. cap. 7.*  
*& lib. 5.*  
*cap. 23.*

Arrians; and the Baptisme of Children against Pe- Chap. 9.  
lagius; to say nothing of prayer for the Dead. Ob-  
serva- tion of the Feasts of Easter, Ascension, Cont. Maxi.  
lib. 3. cap. 34  
& ep. 174.  
de Genes. ad  
literam lib.  
10. cap. 23.  
De cura pro  
mortuis. ep.  
118.  
Whitsuntide and the like; nay this truth was so  
grounded with him, that he counted it most  
insolēt madnesse to dispute against the common  
opinion and practize of the Catholique Church.  
Which is of soe great authority with him as  
that he saith in one place that when we follow  
it, we follow the truth of the Scriptures; the se  
are his words. *Scripturarum a nobis tenetur veritas  
cum id facimus &c.* The truth of the Scripture is held  
by vs when we doe that which seemeth good to the  
whole Church: which Church the authority of the  
Scriptures themselves doe commend; that because the  
holy Scripture cannot deceine whosoever is afraid to  
bee deceined by the obscurity of this questiō may haue  
recourse to the Church, the which the holy Scripture  
without any ambiguity doth demonstrate unto vs:  
soe he there: and, that it may farther appeare that to  
deny this authority and practize of the Church is not  
onely to deny the authority of Scripture but euen of  
Christ himselfe. I cannot heere omitt to note a  
place of the same Saint his booke de unit. ec-  
clesia. Where hee treateth this very point very  
particularly and excellently soe as to take away  
all doubt of his opinion therein. For heere he  
doth of purpose intend to shew that where  
plaine prooffe of Scripture is wanting we must  
haue recourse to the Church: proving it thus, by  
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it, we follow the truth of the Scriptures; the se mortuis. ep.  
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*cum id facimus &c.* The truth of the Scripture is held Lib. 1. cont.  
by vs when we doe that which seemeth good to the Crescon. cap.  
whole Church: which Church the authority of the 33.  
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holy Scripture cannot deceine whosoever is afraid to  
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haue recourse to the Church: prouing it thus, by  
occasion of the question of rebaptization and  
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either



Chap. 9. either way. *Puto si aliquis sapiens &c.* I thinke  
 ——— (saith hee) if there were any wise man of whom  
 Aug. de our Saviour had giuen testimony (to wit, of his  
 vnus. eccles. wisdome) and that he should be asked in this que-  
 cap 22. stion we should not doubt to doe what he should say  
 lest we should seeme to gaine say not him soe much as  
 Christ by whose testimony hee was commended. Now  
 Christ beareth witnesse of his Church. And a little  
 after againe he saith, that Whosoever refuseth to  
 follow the practise of the Church doth resist our Sa-  
 uour himself. Who by his testimony commendeth the  
 Church. By which discourse and comparifon any  
 man may see that in S. Augustines iudgment the  
 Churches word is warranted by Christ as much  
 as if he should haue named any one man in par-  
 ticular whose words he would make good and  
 whom consequently we should follow & that  
 by refusing or leauing him: we should leaue  
 Christ himself. Soe as nothing can be more plaine  
 and euident to declare this holy Fathers opinion  
 in this point of the Churches authority in the  
 beleife and practise euen of things not expressed  
 in Scripture. And this may sufficiently couince  
 you Sir Humphrey of malicious deceit, in al-  
 leadging that other place of this holy Father  
 soe contrary to his meaning, declared in soe  
 many places, and soe plainly.

15. But because you may yet make difficulty  
 in this testimony, which you alleadge as though  
 it alone should stand against all other that can  
 be alleadged out of him, and that noe interpre-  
 tation of any man els, can be able to satisfy you,  
 I will alleadge his owne words interpreting

the meaning of S. Paul's words, which he allead- Chap. 9.  
geth & vseth in this testimony to shew that the  
word (*beside*) doth not import, that a man must  
not beleue any thing but that which is expres-  
sed in Scripture, but that a man must not beleue  
any thing contrary. For thus he saith. The  
Apostle did not say if any man euāgelize to you  
more then you haue receiued, but beside that  
which you haue receiued. For if he should say  
that, he should præiudicate (that is goe against)  
himselfe, who coueted to come to the *Thessalo-*  
*nians* that he might supply that which was wan-  
ting to their faith. But he that supplieth addeth  
that which was lacking taketh not away that  
which was &c. These are the *Saint's* very words  
in that place. By which it is plaine that he ta-  
keth the word (*præter*) *beside* not in that sense  
as to signify more then is written as you would  
vnderstand it; but to signify the same that (*contra*)  
*against* or cōtrary to what is written. For other-  
wise there would be noe sense in his saying or  
opposition cōsisting of two members with dif-  
ference of the one from the other. Which to be  
his meaning is yet more plaine by his whole dis-  
course, which is to shew what māner of know-  
ledge or priuate reuelation is to bee admitted: &  
indeede there hee alloweth of such as it *not a-*  
*gainst the rule of the Catholique faith contra regulam*  
*Catholica fidei*: & reprehends only in Hæretiques  
such kind of knowledge as is also contrary or  
against the rule of faith, and then obiecing this  
very place which you see often repeate out of S.  
Paul to himselfe, he answereth it by expounding

Aug. 10. 98.  
in 10.



Chap. 9. the word *prater* in the same sense with *contra*.  
 ——— Which standeth very well also with the propriety of the Latine word: and for the Greeke it the same both heere *Gal.* v. 8. and *Rom.* 16. 17. Where there is a like sentence of S. *Paul's* wishing the *Romanes* to marke & auoyd such as putt scandals and stumbling blocks *contrary to the doctrine, which they had receiued.* The word I say is the same; (1) *παρά* with an accusatiue case which doth signify as well if not better *contra* then *prater*; and in your owne bibles you translate it in that place to the *Romanes contrary to the doctrine.* I see not therefore why you should not vnderstand it alike in both places? But to retourne to S. *Augustine*, the thing being soe; I may iustly aske of you Sir *Humphrey* whether you haue not soe often affronted this *holy Father* as you haue repeated this sentence soe contrary to his meaning, in your owne most false and absurd sense, to the subuersion of your Readers, drawing his words from their true Catholique sense which he hath soe often and soe seriously inculcated vpon seuerall occasions, to the establishing of your peruerse and heretical principles, soe much by him euer detested. But there is a countinge day Sir *Humphrey*, as litle as you thinke of it, for this & all other matters, wherein also this *Saint* will reckon with you in particular & you are like to feele the heauy doome of *him* and *all others* whom you haue soe freely affronted in this kind. But meane while I trust in the goodnes of *God* by the prayers

prayers of this *holy Saint* that those well mea- Chap. 9.  
ning people that shall take the paines for their  
owne soules good to peruse this *answeare*,  
wilbe able thereby to discouer, and proclame  
to others soe much of your dealing, as that  
any thing you haue said, or shall euer say will be  
able to doe little harme to any, but such as shall  
wilfully runne vpon their owne ruine. And soe  
Sir *Humphrey* I shall make an end of this §. and  
Section wherein is contained the cheife matter  
of your whole booke soe as I hope there wilbe  
lesse to doe with that which followeth:





Chap. 9. the word *prater* in the same sense with *contra*.  
 ——— Which standeth very well also with the propriety of the Latine word: and for the Greeke it the same both heere *Gal.* v. 8. and *Rom.* 16. 17. Where there is a like sentence of S. Paul's wishing the *Romanes* to marke & auoyd such as putt scandals and stumbling blocks *contrary to the doctrine, which they had receiued.* The word I say is the same; (1) *παρά* with an accusatiue case which doth signify as well if not better *contra* then *prater*; and in your owne bibles you translate it in that place to the *Romanes contrary to the doctrine.* I see not therefore why you should not vnderstand it alike in both places? But to retourne to S. *Augustine*, the thing being foe; I may iustly aske of you Sir *Humphrey* whether you haue not foe often affronted this *holy Father* as you haue repeated this sentence foe contrary to his meaning, in your owne most false and absurd sense, to the subuersion of your Readers, drawing his words from their true Catholique sense which he hath foe often and foe seriously inculcated vpon seuerall occasions, to the establishing of your peruerse and heretical principles, foe much by him euer detested. But there is a countinge day Sir *Humphrey*, as litle as you thinke of it, for this & all other matters, wherein also this *Saint* will reckon with you in particular & you are like to feele the heauy doome of *him* and *all others* whom you haue foe freely affronted in this kind. But meane while I trust in the goodnes of *God* by the prayers

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any thing you haue said, or shall euer say will be  
able to doe little harme to any, but such as shall  
wilfully runne vpon their owne ruine. And soe  
Sir *Humphrey* I shall make an end of this §. and  
Section wherein is contained the cheife matter  
of your whole booke soe as I hope there wilbe  
lesse to doe with that which followeth;





*Of the 10. Section entituled thus. The testimonies of our aduersaries touching the infallible certainty of the Protestant faith and the vncertainty of the Romish.*

### CHAPTER X.

I. **S**Ir Humphrey hauing in the two former Sections proued the antiquity and Vniuersality of his faith both in general & in particular, (as he would haue vs thinke;) cometh now to proue the certainty thereof and vncertainty of ours. Where a man would expect he should bring some new thing either reason or authority, but he doth neither, but onely vpon the rotten ground which he supposeth he hath laid very soundly in the precedent Sections, he goeth on very confidently with the certainty of his faith, and making a short preface, how he hath out of our owne authours proued, that the faith & doctrine now taught in the Church of Rome was not knowne in former ages: and that though the Priests, especially *lesuits* are bound by oath to maintaine the Papacy, yet that it can not be denied, but that we haue testified against our selues in behalfe of his doctrine, and howsoever we excuse the matter, yet  
we

we are diuided among our selues, and soe want vnity of faith. After this preface I say, he maketh a short reuiew of our confessions for him, in matter of *Iustification, transubstantiation, priuate Masse, Sacraments, Communion in one kinde, prayer in an vnknowne tongue, Worshipping of Images and Indulgences*. Vpon which he calleth men & Angels to witnesse, that we haue noe antiquity, & vniuersality, and that consequently we haue resolu'd the grand question touching their Church before *Luther*, to wit, that it was in *Christ*, in the *Apostles*, in the *Fathers*, in the bosome of the ancient Church before *Luther's* tyme. This is the summe of almost halfe this Sectiō, in all which I must appeale, gentle Reader, to thy indifferent iudgment. Whether there be a true word or noe? For supposing that thou hast read what is gone before, thou wilt easily see, that though it were not my taske heere to proue the antiquity of the points of our Faith, or vniuersality, or any thing els; but onely to answere the fond obiections of *Sir Humphrey*; Yet I haue accidentally and by the way proued the same in most points, and by the same authors, and places, which he bringeth against vs; and his fayling in his proofes of our nouelty, is sufficient prooue of our antiquity, and his owne nouelty.

2. What a shameful boast then is it for him to say, that most of our points now taught were vnknowne to antiquity: For though some might perchance not haue beene soe anciently defined,



Chap. 9. defined, and consequently doubted of by some; yet to say they were not commonly beleiued and much more to say they were not knowne, cannot come frome any man but such a blinde but bold Bayard as Sir *Humphrey Linde*. For if one man or two doubt of a thing, must it therefore be vnknowne? when not onely one or two on the other side, but two for one, or rather ten, nay a hundred for one say the contrary. Now lett him name that one of his points of faith heere by him disputed, wherein not onely since it was defined, which is enough for our purpose, but euen before that; we shall not bring him a great many, that held that way, which it was defined, for euery one of those that held the other way. How then could it be vnknowne? The next thing in his praeface is of an Oath, which our Priests, especially *Iesuits* take, to defend the Papacy and doctrine of the *Church of Rome*. But if a man should aske him where he findeth this Oath, he would not be able soe readily to tell vs; though if he could, I see not why any man should be ashamed of it: nay why he should not glory of soe heroical an act, as is an oath: whereby he bindeth himself to the defence of the authority, whereon the waight & frame of the whole *Catholique Church*, and saluation of all soules from *Christ* his owne tyme to the very end of the world, hath, doth, and still shall depend. But this I onely note for the *Knights* ignorance; for I beleeeue the thing he would be at, is the fourth vow of the *Iesuits*,  
Whereby,

Whereby they specially bind themselves in Obedience to the Sea *Apostolique*, to goe in Mission to any part of the world; whether infidel or haeretique; which is a little different at least from that which he talketh of an oath to defend the Papacy.

3. The third thing in his præface is want of Vnity wherewith he chargeth vs. Whereof I onely say that as we confesse there may be difference of iudgments before a definition of faith, soe lett him shew the diuision after such definition. Lett him name that man, and we will giue him leaue to take him for his owne, to encrease his Church and make vpp his number of learned men: for noe man but an haeretique can dispute against what is once defined. Catholique Doctors may indeede differ in opinion soe long as a thing is vnde-fined. For soe long it is not faith, but when it is once defined they must be silent and con-curre all in one, because then it is matter of faith. Which agreement and concurrence of opinion in such a case sheweth there was still before a kind of radical vnion, that is, a præparation of mind or promptnes to submitt to *Authority of the Church* when it should shew it self: Wherefore whatsoeuer hee or any man els shall say of our differences are but arguments for the vnity and certainty of our beleife.

4. Now for his reuiue of all his. 8. points, it is but a reuiue indeede; wherein he taketh all that he said before for true, as if



Chap. 10. he had carried all smooth before him, which  
— prouing quite contrary, all this reuiew and  
discourse builded thereon, falleth to the  
ground. Neither will I stand examining them  
all heere againe, but remitt the Reader to  
what is said particularly of each one in his  
owne place. Onely heere I will reflect vpon  
his conclusion, which is a witnessing of  
men and Angels, that we haue noe antiqui-  
ty and Vniuersality for prooffe of our articles.  
For his protestations and witnessings, there  
are many examples gone before which shew  
how foolish, false, and hypocritical they are:  
of this therefore I say noe more, but that it  
may goe with the rest. But I aske him how  
he proueth, we haue noe antiquity? For  
his first point, he laboureth to proue a-  
gainst our *Iustification by words* out of a Ri-  
tual in S. Anselmes dayes some fīue hun-  
dred yeares since, that the sicke party was  
to putt all his trust in *Christ's merits*. Which  
thing I shewed to be nothing against vs.  
Wherein then hath he derogated from the  
antiquity and Vniuersality of our Doctrine?  
and though that prooffe had beene good, that  
is to say, against what we teach of *iustifi-  
cation*, what could the bare authority of soe  
late a worke haue preiudiced our antiquity,  
which we maintaine 1000. yeares before that  
tyme? Or what could that doctrine taught in  
such an obscure booke of I know not whose  
writing, nor of what authority and but in a  
corner

corner of the world ; præiudice the Vniuersality of our doctrine taught in all tymes , in all countreyes , by Fathers and Doctors in their seuerall tymes , and in general Councils : or doth it shew his doctrine to be ancient because it was taught 500. since , or Vniuersal because it was taught in *England* ? noe such matter. In his second point of *transubstantiation* he bringeth one man saying the words of consecration doe not of themselves without the explication of the *Church* proue the realnes of Christ's præsence in the Sacrament, another man saying they doe not proue *transubstantiation* , or that it was defined but in the *Council* of *Lateran* about 500. yeares agoe, to which : We answere againe that those one or two say nothing against vs , in the points of controuersy with hæretiques , and euen in that which they teach contrary to the common consent of *Diuines* , though in matters not defined, we say they are reprobued not by one or two, but by all the whole current of *Catholique Diuines* , what is this then against the antiquity of our Doctrine ? or doth it proue his Doctrine to be ancient or vniuersal ? nay doth it proue it any Doctrine at all ? For what can any man tell by this what he beleeueth, much lesse whether it be true or noe which he beleueth ? may not another man that denieth the Protestant - Lord's - Supper proue the antiquity and vniuersality of his doctrine or rather his denyal of doctrine



Chap. 10. as the Knight doth his, and by the same argument : Because a man denieth one point of ours, doth he presently allow all his? may not he find a third way of his owne different from both: and if the Reader please to marke it, all the knights prooffe of antiquity is the denial or doubt made by some one of our Writers though that one of ours be much more against him in other things, as a man may see both in *Caietane*, *Scotus*, and the rest as I said before. His discourse then in this is as deuoyd of reason, as his Doctrine is of antiquity.

5. In his 3. point, he bringeth a great many authorities to proue that anciently the people did communicate euery day with the Priest, which we grant: and aske againe what this derogateth from the antiquity of our Doctrine or how it proueth that a Priest is bound to forbear saying Masse, if there be noe body to communicate or that it is ill and vnlawfull for him to say Masse in that case? or how it proueth the antiquity or vniuersality of his doctrine, that denieth all Masse? nay doe not we moreouer *ex abundanti* proue, that the custome of the peoples daily Communion did cease, euen in the Primitive Church, and yet that some Priests did say Masse daily? Doe not wee then proue our *antiquity* not onely by disproofe of his erroneous nouelty, but euen by positieue proofes drawne from antiquity?

Con.

Concerning the number of *Sacraments* he Chap. 10.  
saith, some teach there be 3. some 4. some  
5. some 6; that some say of this Sacrament  
it was not instituted by *Christ*, others of  
that, some say this Sacrament is not proued  
out of this place of Scripture, another not  
out of the other. Now suppose all this were  
true, as I haue disproued him almost in eue-  
ry word he saith, and shewed his folly,  
Doth this proue the antiquity or vniuersality  
of his Doctrine? is not the number of 5. or  
6. as farre from his number of two, as from  
ours of 7. and the number of 3. or 4. as in-  
compatible with his number of two as  
with ours of seauen? What madnes is it then  
in a man, to thinke by this disprouing of  
our number, to thinke his owne to be soe  
presently proued, as if a man could not deny  
7. but hee must affirme onely two? For as  
for his prooffe out of some *Fathers*, naming  
of two, he confesseth others name three,  
others 5. some more some lesse: which he  
bringeth to disproue our seauen: but how  
doth it stand with his two? Soe of his *Com-  
munion in one Kind* he saith out of many  
of our authors it was anciently vsed in  
both, and we grant it; but we say it was  
also vsed in *One* many tymes, and might  
haue beene more and may also be now in  
*One* or *both*, as it shall seeme good to the  
*Church*, according to diuers circumstances,



Chap. 10. in whose power is the administration of the  
----- Sacraments. How doth the affirming of the former part, or denying of the later prove the antiquity of his doctrine which is, that it is not lawful to administer in one kind. For *publique Prayer* he saith out of some of our *authors*, it was used in a knowne tongue in the Primitive Church. We grant it and say it is soe still. For as *Hebrew*, *Greeke* and *Latine* were then the most knowne tongues in which onely the Scriptures were written and publicly read, soe the same languages are still used partly because they are sacred and partly because they are most knowne. What then maketh that against our *Latine Masse*? or rather is it not a proove of our antiquity and disproove of his nouelty? Against *image-worship* he talketh of the 2. Comaundement, and the hate of the *Jewes* against *Images*. Hee bringeth the testimonyes of some *Hæretiques* against them, and the saying of some one *Diuine* of the manner of worshipping, and the reprehension of others against the abuses committed in the adoration of them: out of all which setting the testimonyes of *Hæretiques* a part, I aske what he would conclude? Or how he disproveeth our *Worship* which we allow? or how the reprehension of abuses in some of the simpler sort of *Catholiques*, suppose there be some such abuses, proveeth the lawfulness of his *Image breaking*, or the truth and antiquity of his doctrine? though his *Doctrine*, in this point be

be but onely the denial of ours. Now we proue  
ouer and aboue out of ancient *Fathers* and *Coun-*  
*cels* the antiquity of our Worshipping of *Saints*  
and their *pictures*. Lastly of *Indulgences* he  
saith out of some of our *Diuines*, that there is  
noe expresse testimony of Scripture and *Fathers*  
for the antiquity of them. To which wee an-  
swere that as, this notwithstanding these very  
men doe not deny the antiquity of *Indulgences*  
for want of such prooffe, soe others also proue  
the ancient vse of them, euen out of other most  
*ancient Fathers* of the *primitive Church*. How-  
soever the controuersy amongst those *Diuines*  
is not of the *Indulgences* themselues, or doctri-  
ne, but onely of the *Vse* of them: or suppose it  
were soe that one or two *Diuines* did thinke  
amisse of them, doth that proue the antiquity of  
his Doctrine? may not those very *Diuines*, be  
against him in other things. What ancient au-  
thor of authority hath he brought to proue his  
Doctrine? not *Durand*, nor any man els who-  
soever is by him pretended to thinke hardest of  
them: & though he had *Durand* wholly for him,  
how could his bare authority or saying make  
the denying doctrine *ancient* being but 400.  
yeares agoe, or *vniversal* being but one man and  
contradicted by others.

6. And thus hauing made a reuiew op-  
posite to his, I would faine see what any  
man can find should moue Men, much lesse  
Angels to witnesse the antiquity or *vniversality*  
of his Doctrine? nay doth not his manner



Chap. 10. of prooffe rather shew the sleightnes and novelty thereof together with the strange vanity of a brauing Knight that braggeth his Church before Luther was in Christ, in the Apostles, in the Fathers, in the bosome of the ancient Church: pretending right to the Fathers, Apostles, and CHRIST without shewing any shaddow of Succession, that being the onely thing which he was to haue done heere, and indeede the onely proper prooffe for a man that will professe right to such ancestors. And this was indeede the prooffe which Tertullian did exact at the hands of some Hæretiques who claymed antiquity and would needs haue their Doctrine passe for Apostolique because they were in the Apostles tymes. Edant ergo, saith he, *origines ecclesiarum suarum, euoluant ordinem Episcoporum suorum, ita per Successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis &c.* Let them shew the beginnings of their Churches, let them vnroull or lay open the order or Catalogues of their Bishops soe running by Successions from the beginning, that that first Bishop had for author or Prædecessor some one of the Apostles, or Apostolical men, who yet haue persenered with the Apostles. For in this manner the Apostolique Churches draw downe their pedigrees, as the Church of Smyrna recounteth Polycarpe placed by Iohn, the Roman church Clement ordained by Peter: & soe other Churches shew whom they haue had placed Bishops by the Apostles, as it were branches of the Apostolical seede. Let the Hæretiques saigne any such thing.

Tert. de  
præscr.  
cap. 32.

Soe he. Doe you heare *Tertullian* Sir *Humphrey*? Chap. 10.  
bragg then if you thinke good still, we giue you  
leauē, that your Church was *anciently* in *Christ*,  
in the *Apostles*, *Fathers*, and *bosome* of the *an-*  
*cient Church*, without shewing any such Suc-  
cession of Bishops drawne downe from the  
*Apostles*.

7. Now then that you haue spoken soe well  
of the *certainty* of your owne beleife, let vs heare  
what you say of the *uncertainty* of ours, where-  
with you begin thus. That for farther prooffe of  
your cause; you will giue another summons to  
the prime men euen of our grand inquest, who  
without partiality will testify on your behalfe,  
that your Church is built vpon a more stable and  
sure foundation, then the now *Romane Church*;  
and that your doctrine is more fruitfull and pro-  
fitable, and euery way more safe and comforta-  
ble for the beleife of euery Christian, and salua-  
tion of the beleeuer. Which you proue laying  
way for a ground what *Bellarmino* saith, that  
noe man can be certaine by the certainty of  
faith, that he doth receiue a true Sacrament; be-  
cause that depends vpon the intention of the  
Minister, whereof noe man can be certaine. By  
which one tenet ( you say, ) we ouerthrow all  
certainty of true faith. Which you exemplify in  
*Baptisme* wherein if there want the intention of  
the Baptizer, the Baptized is still an heathen, and  
in state of damnation : Soe of *Order* if the inten-  
tion of the *Ordainer* faile, it is noe Sacrament;  
and consequently, if this intention were wanting  
in the



Chap. 10. in the ordination of *Popes*, all succeeding Ordinations would be void soe also. Of *Matrimony* if the intention of the Minister want, it is but *Fornication*, &c. Thus you rowle on Sir *Humphrey* in your discourse, but you must giue vs leaue to haue a word or two with you, before you goe farther. You giue another summons to the prime men of our grand inquest, wherein notwithstanding I doe not find that you obserue any order or number of your Iurours, as is wont to be obserued in a Iury: Wherevpon I began to thinke that you vsed this phrase of summons, and grand inquest, for the euer honoured memory of your deare deceased Father who was one of the most famous grand iury men of Middlesex in his tyme, from whom it seemeth you haue learned onely the name of a *grand inquest*, but not the right order of impanelling your iury, nor euen the right number of your Iurours. The foreman of your iury (though you call him not soe) is *Bellarmino*; whom you make to giue vp his verdict against the certainty of our faith, because he saith noe man can be certaine he receiue a true Sacrament. Which you say ouerthroweth all certainty of faith. But I pray you good Sir *Humphrey* say truely, are you in earnest or in iest? me thinkes by the matter you should meane onely in iest it is soe idle: but though this were your best excuse, yet because you may take that ill I take you in earnest, as you seeme to  
meane

meane it, and aske what certainty you or any Chap. 10.  
Protestant hath, or can haue that you are ———  
Christians, if you thinke that your Christia-  
nity dependeth vpon the Sacrament of Baptis-  
me. If you thinke it doe not, ( as it is the  
doctrine of the Puritans indeede; ) that Ba-  
ptisme is not any cause of grace, but onely a  
signe or seale of the adoption, which they re-  
ceiue by carnal propagation from their faith-  
full parents; and it seemeth also yours, by  
what you say both heere and before in your  
4. §. of Sacraments in the definition of a Sa-  
crament; if, I say, you thinke soe, then I con-  
fesse you neede not feare the Minister's want  
of intention, but that pertaineth to another  
disputation: but yet you haue as little cer-  
tainty or lesse of your christendome still, for  
what know you whither your Parents were  
of the faithfull, or noe; that is, whither they  
did beleieue there was a God, or what they  
did beleieue of him: and soe of your owne  
Children if their christendome depend vpon  
yours or your wiues faith, it may be they  
may bee much more vncertaine thereof, then  
we are by depending vpon our Priests inten-  
tion; for noe man can know your inward  
beleife: but find you what you will, we shall  
still find some man's intention or other that  
shall make your faith or Christendome vn-  
certaine, vnlesse you can proue you were  
Christned



Chap. 10. Christned by *God* himselfe: which sure you will  
not goe about to doe.

8. But howsoever you extenuate the force and necessity of *Baptisme*, for *Matrimony*, I suppose you will not wholly abrogate it, though you put it out from among the *Sacraments*; and of it I aske what certainty you can haue of the lawfulness of your owne Marriage, or legitimation of you children? You cannot say but the validity of that contract dependeth vpon the intention and consent of the partyes, though not of your Minister; as wee alsoe say it dependeth not vpon the intention of our Priest, but of the partyes which marry, which we say commonly are the Ministers in this Sacrament. Wherefore if (for example) your wife had no intention when she spake the words of Marriage, it is noe Marriage but fornication and consequently your Children are bastards, nay though the matter should haue depended wholly vpon your owne intention in your marriage and that you be a great deale more sure of it then you can be as it is now depending vpon your wiues intention also, yet is that surety farre from the certainty of diuine faith, and soe you are in noe better case for that matter then wee. For *Order* I might likewise instance the same among you but a small deale of *Order* serues your turnes, for I see not any thing done by vertue of your *Ordination*; which any man or woman may not doe without it. Therefore for vs I answere, it is cleane a different thing of the certainty of the Catholique faith,

faith, which we maintaine; and of euery man's Chap. 10.  
priuate or particular beleife of his owne iustifi-  
cation, or saluation which we deny to be soe  
certaine; the one being grounded vpon the au-  
thority of God's diuine truth and reuelation,  
the other vpon humane knowledge, or rather  
coniecture; it is one thing to say there be 7. Sa-  
craments, and that these Sacraments, doe giue  
grace, where they are duely administred, with  
all things requisite on the part both of the giuer  
and receiuer; and another to say they are soe to  
me: that is that in my receiuing of any one of  
them, all things haue concurred both on the  
Priests part and myne; the former is reuealed by  
God, and propounded by his Church; the later is  
not reuealed in any scripture, and therefore by  
your owne rule can be noe matter of faith. For  
the inconuenience therefore which you say may  
follow (though any way that you can inuent, I  
doe not thinke but there wilbe two for one, and  
farre greater) I answere, that though in matter  
of Baptisme, Ordination &c. there may happen  
some defect in this, or that particular case for  
want of intention, matter, forme, or the like,  
yet it belongeth to the prouidence of almighty  
God, not to permitt any vniuersal or euen great  
defect to happen and soe though we be not cer-  
taine by certainty of diuine faith, that this or  
that man in particular is truely baptized, and or-  
dained a Priest, yet we are certaine by the cer-  
tainty of diuine faith, that not onely there be  
such Sacraments but that they are also truely  
admi-



Chap. Io. administred in the Catholique Church soe as  
there can be noe danger of the fayling of  
either, or of any danger which may ensue  
therevpon, to the notable praiudice of faith  
and saluation of soules; and withall though  
we be not certaine by certainty of faith of  
euery particular, yet wee haue moral certainty,  
that is as much certainty as there can be of any  
humane thing, which dependeth of the action  
or intention of any man; which as we see it  
is enough for men to rest themselues secure in  
all worldly matters, concerning their liues, and  
goods, which most men prize aboue their  
soules, soe it may also giue a man sufficient  
security in matters of his soule, especially since  
as we say, if he be not wanting to himself,  
almighty God will not of his goodnes suffer  
him through another man's fault to want any  
thing necessary for his saluation: but will in-  
cite him to contrition for forgiuenes of his sin-  
nes, or to make doubt and seeke whether he  
haue those necessary thinges or noe? But yet  
with this security there remaineth a place for  
an holy feare which may keepe downe our  
pride and make vs shake of all torpour exer-  
cizing our selues in good workes and wor-  
king our saluation with feare and trembling.  
But of this kind of faith it is not that wee meane  
when wee dispute with hæretiques of the  
certainty of true faith, but of *faith* as it is a be-  
leife and doctrine deliuered in general abstrac-  
ting from this or that man, whether he belecue  
aright

aright or be certaine of his beleife, that is, that Chap. 10.  
he beleeueth; wherefore Sir *Humphrey* in changing the question, herein, you committ a notable grosse æquiocation of termes which is a fowle fault in a Scholler as you are forsooth.

9. But from this you passe to another point of vncertainty, or rather an other kind of prooffe of our vncertainty thus. You say we are vncertaine whether the Saints heare our prayers or not: and whither some that we pray vnto be Saints in heauen or diuels in hell: the later you proue out of *Caiet.* because he saith that the miracles whereon the Church groundeth the canonization of Saints, cannot be infallibly knowne, and out of Saint *August.* and *Sulpitius*, the one saying some were tormented in hell, which were worshipped on earth, the other saying that the common people worshipped for a Martyr one that was damned, and who appeared and told them soe: the former vncertainty to wit whether the Saints heare our prayers, you proue out of *Gabr.* *Gab. in can. l. 31.* and *Pet. Lomb.* the one saying it is not certaine, *Mag. in 4. d. 45.* but it may seeme probable that *God* reuealeth vnto Saints all those sutes which men present vnto them. The other that it is not incredible that the Soules of Saints heare the prayers of their suppliants. Well be it soe Sir *Hum.* let it be vncertain as you say it is whether the Saints heare our prayers or not: yet it followes not for all that



Chap. 10. that, that our doctrine of inuocation of Saints is vncertaine. For as *Bellar.* well noteth, it might be good and profitable to inuoke the Saints though they themselues should not heare vs but onely almighty God for them, what are you the better then? But besides it is not vncertaine whether the Saints heare vs or noe, that is, it is not vncertaine whether they know our prayers or not. For though there be question of the manner how they know them; yet there is noe question but that they doe know them. Neither is *Gabriel's* authority or *Peter Lombard's* by you alleadged any thing to the contrary. For they onely make doubt of the manner without any doubt of the thing it selfe, as is most manifest by their very discourse and words, in those very places where you tooke out your; for thus, saith *Gabriel*. *Non inuocantur Sancti tanquā datores bonorum pro quibus oramus, sed tanquam intercessores apud Deum bonorum omnium largitorem.* The Saints are inuocated not as the giuers of good things for which we pray; but as intercessours to God the giuer of all good. Where you see he speaketh not doubtfully, but certainly of inuocation: and soe goeth on with his discourse prouing, that notwithstanding that almighty God be of himselfe most propitious and merciful, yet that doth not hinder but that the Saints may pray for vs; and after that falleth to discourse of the manner how the Saints heare our prayers. The like, I may say of *Peter Lombard*. Who though he say onely in those words which you bring, that  
it is not

it is not incredible that the Saints heare our prayers, yet for their hearing or seeing our prayers in the word of God as the Angels doe, he maketh noe doubt. *Sicut enim Angelis, et etiam Sanctis qui Deo assistunt, petitiones nostrae innotescunt in verbo Dei quod contemplantur*, saith he: For as our prayers become knowne to the Angels in the word of God which they behold so also to the Saints who stand before God. Soe as heere is something more Sir Humphrey with your good leaue then probability and vncertainty, in the iudgment of these Doctors, though you be pleased to conclude out of them that there is nothing but probability and vncertainty: though if there were but probability onely it were more then you haue for any point of your faith as it is yours.

10. For Caietan's authority concerning the miracles whereon the canonization of Saints is grounded, it is true as he saith, the authority of them is but humane as relying vpon the testimony of man. But what then? ergo we are vncertaine whether the canonized Saint bee in heauen or noe? this is your conclusion, and it is like one of yours indeede. But I answere that it followeth not; for the certainty of canonization depēdeth vpon a more certaine ground, to wit, the authority of the Sea Apostolique, and continuall assistance and direction of the Holy Ghost the Spirit of truth, to whom it belongeth not to suffer Christ's Vicar vsing humane diligence, and proceeding prudently in a matter of that moment to erre: and the prooffe of



Chap. 10. miracles is onely vsed, that he may proceede prudently, & vpon good ground, & in that sense Miracles are said to ground the canonization of Saints, not that the certainty of the one doth wholly depend on the certainty of the other. Soe as *Caietan* helpeth you not a iot to proue the vncertainty of our canonization of Saints, noe more then doth *S. Aug.* and *Sulpinus* in those authorities which you bring out of them. For they speake not a word of any canonized Saint. And as for the place of *S. Aug.* *Bellarmin.* answeareth that *perhaps it is not his*, which word *perhaps* you take hold of, as if you would make your Reader thinke it is but a slender answeare, or rather a grant of the authority: whereas it is farr otherwise. For *Bell.* vseth that word out of modesty, because as he saith he could neuer find it in any worke of *S. Aug.* Which notwithstanding, he will not say peremptorily it is not there, but if you will needs haue it *S. Augustin's*, *Sir Humfrey* tell vs where out of your great reading, & then you shall find 3. or 4. seuerall answeares ready in *Bellarmin.*, without any *peraduentures*: and indeede any man of ordinary witt will presently see the place doth not vrge a whit. For who doth doubt but many dead men are mightily honoured by some men heere vpon earth, whose soules are buried full low in hell: another answeare of *Bellarmines* is; that if there be any such place in *S. Aug.* it may be very well vnderstood of the Martyrs of the *Donatists*, who were honoured by those hæretiques for Martyrs whose

soules

soules were tormented in Hell: as the same B. Chap. 10.  
 Saint saith of them elsewhere. *Vinebant vt latrones, honorabantur vt Martyres.* They lined as theenes *Aug. ep. 68*  
 and were honoured as Martyrs: But what is this to  
 our canonized Saints? is heere any the least  
 shaddow thereof? For that story of *Sulpitius*, it is  
 true, that there was one worshipped by the peo-  
 ple for a Martyr indeede, but hee was farre from  
 any canonization of the Church. For as the Story  
 sayth, *S. Martin* seeing the people worship a dead  
 man, & not knowing what he was, nor hauing  
 any certainty from those that went before, of  
 him, he misliked their deuotion, and prayed to  
 God that he might know what Man that was,  
 & soe by the appointment of God the man ap-  
 peared, and confessed himselfe to haue beene an  
 high way theife that was put to death by the  
 hand of iustice for his wickednesse. This is the  
 story and this we alleadge as a reason among o-  
 thers why the iudgment of the Church is neces-  
 sary in the canonization of Saints, that people  
 may not be deceiued in worshipping wicked  
 me for Saints, giuing the honor, dew to almighty  
 God's freinds, to his enemyes. It is therefore  
 good sport to soe a right learned knight as you  
 are forsooth by a new strayne of witt to bring  
 it to proue the vncertainty of our canonization,  
 wherein you must argue thus. Some people in  
*S. Martin's* tyme did erre in worshipping a dead  
 theife for a Saint, without any sufficient reason  
 or approbation of the Church, ergo Catholiques  
 may erre in worshipping of Saints canonized



Chap. 10. and authorized by the Church, vpon great and euident proofes of their holy liues and deathes, and vpon many and manifest miracles. Is not this a trimme argument to be printed and re-printed?

II. In the next place you come with the vncertainty of *Purgatory* whereof you say *S. Aug.* saith thus. It is not incredible that some such thing should be after this life, but whether it be soe or noe it may be a question. You say also for the place, where it is, or how long soules continue there, whether there be fire or water, or whether material fire or noe, there is nothing certaine among vs: You cite *Sir Thomas More*, *Bishop Fuber*, and *Bellarmino*, whose words I passe ouer as needlesse; and then you tell vs that *S. Greg.* who gaue the first credo to *Purgatory* saith some are purged by fire, some by hott bathes, and vpon certaine apparitions and reuelations related by him and *S. Bede* you say it is come to be an article of faith: but you conclude with a place of *S. Aug.* quite against *Purgatory*, where he saith that when the Soule is separated from the body, presently it is either placed in paradise for its good works, or cast into hell for its finnes. I answere that you still goe abusing *S. Aug.* who is soe plaine for *Purgatory* that noe Catholique now liuing can be more plaine: and in this very booke of his *Enchiridion* and place by you cited he is soe plaine, that one *Mr. Anthony Alcocke*, a zealous disciple as it seemeth translating it into English, is

faine

Lib. de va-  
mie. Secul.  
cap. 1.

faine to write certaine animaduersions vpon the  
110. chapter wherein he confesseth S. Aug. his  
opinion heere for Purgatory, but he labourerth  
to obscure his meaning or reconcile him by  
fetching other places, as wisely and well to the  
purpose, as you are wont to doe: but to be brief  
with you, that which S. Aug. saith may be a  
question is not of purgatory, or the being of  
Purgatory as you say most Lindehike, but of the  
manner of paine: as whether euen as men are  
heere troubled in this world more or lesse with  
the losse of worldly things as they more or lesse  
loued them, which trouble or tribulation S.  
Aug. explicateth to be that fire, whereof S. Paul  
speakes saying, that those that build hay, straw,  
stubble &c. shalbe Sued as it were by fire, whe-  
ther, I say, men be soe punished in Purgatory, this  
S. Aug. doth not determine, but whether there  
be a Purgatory or noe, let any man iudge since  
he saith there. *Neque negandum est defunctorum*  
*animas &c.* Neither is it to bee denied that the Sou-  
les of the dead are relieved by the piety of their freinds  
liuing when the Sacrifice of our Mediator is offered  
for them, or almes given in the Church: and there  
he also distinguisheth 3. sorts of dead people,  
some in heauen that neede noe such helpe,  
others in hell that cannot be helped by them, a  
third of those that are not soe well, as not to  
neede them, nor soe ill but that they may be the  
better for these helpes. This S. Aug. speaketh  
certainely and more we doe not say certainly of  
Purgatory, the particulars of place, manner of

Enchir.  
cap. 110.

Note heere  
3. or 4. con-  
trouersies  
decided in  
this one sen-  
tence of S.  
Aug. Satis-  
factions,  
Masse, Pur-  
gatory,  
Prayers for  
the dead.



Chap. 19. punishment, durance &c. are things disputable among Diuines, which you haue nothing to doe with: and if for such vncertainties you will reiect the beleife of *Purgatory*, by the same reason you may deny that there is an hell, as it is like you doe in your hart, for els you could not say and write as you doe. Now for *S. Greg.* who you say gaue the first *Credo* to *Purgatory*, that is answere enough which I alleadged last out of *S. Aug.* by which it appeareth he gaue it an vndoubted *Credo*, long before: for he died neere 200. yeares before *S. Greg.* but for founding the beleife thereof vpon apparitions of dead men & reuelatiōs of this *Saint*, & *S. Bedes* relation, it is most false by the same argument still: For how could the faith of *S. Aug.* his tyme be grounded vpon the reuelations of men lyuing two or three hundred yeares after? or indeede vpon any reuelation of any man: faith is grounded vpon the reuelation of God alone, deliuered vnto vs by his *Church*. Therefore to the last place of *S. Aug.* I say it is vnderstood that presently as soone as the soule departeth, it receiueth the doome either of *Paradice* or hell, that is, whether it is to goe finally and that is both true, and his meaning, as appeareth by what he saith of the same matter els where thus. *Tempus quod inter hominis mortem &c.* The tyme betweene the death of a man and the general resurrection containeth the soules in hidden receptacles as each is worthy either of ease or paine according as it deserued whiles it liued. For it is not to be denied that the soules of the dead are helped by the piety of

their living freinds. This place is soe plaine as not Chap. 10.  
only not to admitt any tergiversation but alsoe  
to explaine any other that may seeme obscure.

12. A third point of vncertaine doctrine as  
you object is *Indulgences*, for which you allead-  
ge *Durand* and *Gerson*. For *Durand*, looke in the  
§ of *Indulgences*, & in *Bellarmino*, and there you Lib. 1. de  
shall find him not to doubt of *Indulgences*, but *Indulg.*  
of that which wee call *thesaurus ecclesie*, for as cap. 2.  
much as it consisteth of the satisfactions of the  
Saints. And as for *Gerson*, who saith that whe-  
ther the power of the keyes extend onely to  
such as are on earth, or also to those in Purga-  
tory the opinions of men are contrary and vn-  
certaine, it is most friuolous to object him. For  
what doth this pertaineto *faith*? or doth it per-  
taine onely to *Indulgences*? is not the question  
common to other acts of iurisdiction vnder-  
stood by the power of the keyes? this is your  
argument. Diuines dispute whether the *Popes*  
power extend to the soules in *Purgatory*, ergo  
the doctrine of *Indulgences* is vncertaine? This  
might be answeare enough: but to display you  
a little more I will say a word or two more of  
*Gerson*: and first euen in this point of extending  
the *Popes* power ouer those that are in *Purgatory*  
euen to the remission of paine, absolution  
from venial sinne or excommunication before  
incurred, he is soe fauourable in this place by  
you cited as to graunt the opinions on both si-  
des probable: which is more the other Diuines  
graunt and is more then needeth for applying



Chap. 10. *Indulgences* to the dead. Soe as in graunting that  
 ——— probable he maketh this certaine: and this for  
*Indulgences*; in as much as they pertaine to the  
 dead. Now for the liuing or power of *Indulgen-*  
*Gers* 2. p. do ces in general thus he saith: *Indulgentiarum con-*  
*indulg. con-* cessio non est parui pendenda seu contemnenda, sed  
*fid. 11. & 12* amplectenda in fide, spe, & charitate Domini nostri  
 IESV CHRISTI, qui potestatem talium clauum  
 ecclesiasticam dedit hominibus. The graunting of *In-*  
*indulgences* is not to be little esteemed or contemned  
 but to be embraced in the faith, hope, and Charity of  
 our Lord IESVS CHRIST who hath giuen the  
 ecclesiastical power of such keyes to men. Soe as it is  
 plaine that Gerson holdeth the doctrine of *Indul-*  
*gences* certaine noe lesse then Durā & the whole  
 Schoole of Diuines & euen the Catholique church.

13. The fourth point of vncertainty is of ad-  
 ration of images, to which you say wee are vncer-  
 taine what worshipp we may giue. For say you  
 the 2. Nicene Councel alloweth a ciuil kind of  
 worship without any corporal submiffion: but  
 many of our Diuines allow them a higher kind  
 of worshipp: that is, the very same which is  
 giuen to their Samplers: Which Bellarmine you  
 say, is against, and saith it is not fit to preach that  
 opinion to the people, because it requireth  
 such subtile distinctions as the learned cannot  
 well conceiue, much lesse the ignorant people,  
 and then you bring a place of *Valencia* allowing  
 idol-worship as you say by a necessary conse-  
 quēce, these being his words. It is noe absurdity  
 to this that S. Peter did intimate that some  
 the son worship

worship of images was right or lawful, namely Chap. 10.  
of holy images. When as he deterreth the faith-  
ful from the vnlawful worship of Images: for to  
what end should he determinately point out the  
vnlawfull worship of Images, if he had thought  
altogether that noe image-worship had beene  
lawful. To which I answere that the doctrine  
which we teach of faith is not vncertaine, that  
is, onely that images are to be worshipped, not  
as God, nor as placing any confidence in them.  
Now whether they be to be worshipped with  
the same act & honour which we giue the pro-  
totype directly, indirectly to the image, as our  
act of honour redeth directly to the Kings per-  
son, & indirectly to his purple, or with an infe-  
riour kind of worship tending directly to the  
picture it self, but yet as it is the representa-  
tion of such a person, or with reference to the  
person represented, is a theological speculation  
out of your element, nor to be disputed of with  
an hæretique. Both may stand with faith, as  
many things more of which Tertull. faith they  
may *Salua regula fidei in questionem deuenire. Come de prasc.*  
into question the rule of faith being safe. Faith is cer- *cap. 12.*  
taine not to be touched, other things may but  
you haue nothing to doe with them till you  
haue faith. But because you speake of the  
Council of Nice, as if it were for you, I cannot  
heere omit to set downe what it saith of you  
and your doctrine, for your comfort: to whose  
that use the words spoken in scripture against idols,  
against venerable images, *Anathema* or be they  
accursed:



Chap. 10. *accursed: to those that doe not salut holy & venerable  
 images Anathema: to those that call holy images idols  
 Anathema; to those that say that Christians come to  
 images as to Gods Anathema; to those that say the Ca-  
 tholique Church hath at some tyme received idolatry  
 Anathema. These are all the Councels words &  
 curses. Of all which you cānot but cōfesse your  
 selfe guilty; & you can insinuate as if the Councel  
 were rather for you then vs; would a man thin-  
 ke it possible? But besids whereas you say the  
 Councel pretends nothing but a ciuil kind of em-  
 bracing or kissing without any corporal sub-  
 mission vnto the Images, I would know of you  
 what it meaneth when speaking of images it  
 saith they are to be worshipped so farre. *ad oscu-  
 lum, & ad honorariam his adorationem tribuendam:*  
*to giue a Kisse and honoring adoration.* Doth not  
*adoration* include corporal submission and spe-  
 cially *honorary adoration*. Neither doth the Councel  
 meane onely a ciuil kind of imbracing or kif-  
 sing, as you call it, but a religious worshipp. For  
 it continually addeth some one or more of these  
 epithets, *Sancta, sacra, veneranda, or venerabilis.*  
*Holy; sacred, venerable* to the word *imago* image.  
 When it speaketh of *images*. But because you  
 seeme not to thinke corporal submission to be  
 sufficiently implied by the Councel either in tho-  
 se epithets or in the words *colo, suscipio, veneror, &  
 adoro*, which goe together for the most part in  
 the subscriptions of the Bishops in the Councel,  
 (though amōg men it would be counted a poore  
 kind of worship or respect which should want  
 all*

all corporall submission). I will bring you most Chap. 10.  
 plaine and expresse prooffe both of prostration  
 and kneeling by 2. feuerall relations or histories.  
 One is this. It is there related how when the Re-  
 liques of S. *Anastasi*us a Moncke & Martyr were  
 brought to *Cesarea* the people receiued the with  
 great deuotion & honour onely one great Lady  
 would not, but in her owne hart flighted them.  
 Wherevpon the *Saint* appearing to her in her  
 sleepe she was taken with a very vehement paine  
 in her backe for 4. dayes together till the same  
*Saint* appearing to her againe in the same man-  
 ner, willed her to goe to S. *Anastasi*us in such a  
 place of the towne where his Reliques & picture  
 were kept, she not knowing all this while who it  
 was that appeared vnto her: and soe awaking  
 she was caried thither, & as soone as she came in  
 the sight of the picture, she cried out that, that  
 was the man that in her sleepe foretold her the  
 misery which she was fallen into: and when she  
 had prostrated her selfe vpon the ground before his pictu-  
 re and wept, and thereby appeased the *Saint*, she  
 was restored to her former health. The other  
 story is of S. *Mary Aegyptiaca* her conuersion &  
 the occasion thereof, and how she came into the  
 Church, adored the crosse, & picture of our B. Lady  
 whereof there is a large relation, onely this I  
 bring for my purpose that she saith of her selfe  
 that vpon her knees she prayed before the picture of  
 our B. Lady and there spoke vnto it as if she had  
 our B. Lady present in her picture. Which her  
 miraculous conuersion and other effects which  
 followed did shew to be pleasing to almighty God.



Chap. 10. These 2. stories with many more are there not  
 ——— only related but publickly allowed and approved by the whole *Council*. How then can you Sir *Humphrey* say that the *Council* pretends nothing but a civill imbracing or kissing without any corporal submission to *images*? What greater submission can there bee then kneeling and prostrating ones selfe vpon the ground before a picture and speaking and praying thereto? but this is like the rest of your sayings.

14. Now for *Valentia* his words which you bring as if he did allow some idol-worship, it is manifest by them that he doth not allow any such; but out of the words *illicitis simulachrorum cultibus* in *S. Peter*, taking the word *Simulachrum* in a good sense, that is for the same as *imago*, as some ancient authors doe, and withall explicating his meaning in the vse thereof, he saith it may seeme to be gathered out of *S. Peter's* determining the word *Simulachrum* by the words *illicitis cultibus* that there is some good image-worship. Which argument be it good or bad, or be his vse of the word *Simulachra* for *images* good or badd, it is all one for the matter, as long as you see his meaning to be absolutely to condemne idol-worship and approve image-worship. Neither doth your noting of the greeke word in the margent in prooffe that *S. Peter* speaketh of idol-worship auaille you. For *Val.* speaketh onely of the Latine word, which is more indifferent and in some authors signifieth the same that *imago* and even the

the word εἰδωλον though it be now by the vse Chap. 10.  
of Fathers, Councels, and Doctours determined to — —  
signify an empty or vaine image, of a thing  
which is not, according to that of S. Paul *idol-*  
*um nihil est in mundo: an idol is nothing in the world,* Cor. 7. 4.  
yet if a man respect the primitive signification  
or etymology, it might perhaps be taken more  
indifferently, for it cometh from the word εἶδος  
which signifieth *species* or *forma*. the seeming  
shape or beauty of a thing or person; but it is  
true that in the signification of words we must  
follow the ecclesiastical rule. Neither doe I  
allow *Valencia* his vse of the word *Simulacrum*,  
and explication of S. Peter's text, or euen his ar-  
gument drawne from thence though the point  
of doctrine which he defends be true, to wit,  
*image-worship*. But this is to shew you how he  
might vse the word harmelesly, especially decla-  
ring himselfe plainly by other words; though  
for you to stand trifling & cōtending about words  
when you see his meaning, is a signe of your  
want of matter. But heere by the way I cannot  
but note how, to vrge the matter more against  
*Valencia* you runne your selfe vpon the rockes:  
for you obserue that the word *vsed* by Saint  
Peter in that place signifieth idol-worship not  
image-worship. Wherein you seeme plainly to  
confesse that image-worship and idol-worship,  
and consequently an image and an idol are not  
all one. Whereby as you thinke to aduantage  
you self in this place against the *Iesuit*, for you  
doe not marke that herein you contradict your  
selfe



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 you. For *Val.* speaketh onely of the Latine  
 word, which is more indifferent and in some  
 authors signifieth the same that *imago* and even  
 the

the word εἰδωλον though it be now by the use Chap. 10.  
of Fathers, Councils, and Doctors determined to — —

signify an empty or vaine image, of a thing  
which is not, according to that of S. Paul *idol-*  
*lum nihil est in mundo: an idol is nothing in the world,* Cor. 7. 4.

yet if a man respect the primitive signification  
or etymology, it might perhaps be taken more  
indifferently, for it cometh from the word εἶδος  
which signifieth *species* or *forma*. the seeming  
shape or beauty of a thing or person; but it is  
true that in the signification of words we must  
follow the ecclesiastical rule. Neither doe I  
allow *Valencia* his use of the word *Simulachrum*,  
and explication of S. Peter's text, or euen his ar-  
gument drawne from thence though the point  
of doctrine which he defends be true, to wit,  
*image-worship*. But this is to shew you how he  
might use the word harmelesly, especially decla-  
ring himselfe plainly by other words; though  
for you to stand trifling & cōtēding about words  
when you see his meaning, is a signe of your  
want of matter. But heere by the way I cannot  
but note how, to vrge the matter more against  
*Valencia* you runne your selfe vpon the rockes:  
for you obserue that the word used by Saint  
Peter in that place signifieth idol-worship not  
image-worship. Wherein you seeme plainly to  
confesse that image-worship and idol-worship,  
and consequently an image and an idol are not  
all one. Whereby as you thinke to aduantage  
you self in this place against the *Iesuit*, for you  
doe not marke that herein you contradict your  
selfe



Chap. 10. selfe and the whole currant of your owne  
 ——— Doctors, whose chiefe argumētts against *images*  
 are certaine places of Scriptures against idols  
 which you also bring before. For if an image  
 & an idol be not all one then are all your argu-  
 ments nothing worth, or if they be, then is *Val-*  
*entia's* argumēt good: choose which you will.  
 And therefore if you cast vpp your counts a-  
 right you will find you haue lost more then you  
 haue gained by this citation of *Valencia*.

Cap. 9. §. 4.  
 in fine.

15. A fift point of vncertainty you deliuer  
 in these words. Concerning the two Sacra-  
 ments of Baptisme and the Eucharist it is most  
 euident faith *Bellarmino*, but cōcerning the rest  
 of the Sacramēts it is not soe certaine. And out  
 of *Canus* you say the *Diuines* speake soe vncer-  
 tainely of the matter and forme of *Matrimony*  
 that they doe not resolue whether it giueth  
 grace or noe: thus you *Sir Humphrey*: to which  
 I answere that for the place of *Bellarmino*: you are  
 conuincd before of manifest corruption. For  
 whereas *Bellarmino* saith it is certaine, but not soe  
 manifest you leaue out *not manifest*, and change  
*certaine* into *not certaine*: besides what is that  
 which *Bellarmino* saith is not manifest but cer-  
 taine? that these two are Sacraments the rest  
 not? noe such matter *Sir Knight*, it is their signi-  
 fication, which he speaketh of, & yet not their  
 signification of grace, which they cause, but  
 their signifying of the passion of *Christ* which  
 is the beginning, and æternal life which is the  
 end of the grace giuen by the Sacraments: this  
 signification he saith is certaine, but not soe eu-

dent in the rest of the Sacraments. For *Canus* Chap. 10.  
you corrupt him as fowly also. For first you  
ioyne two feueral places together as if they  
were but one in *Canus* himself, & then make him  
say that the *Diuines* doe not resolute whether it  
(that is *Matrimony*) giues grace or noe which  
is most flatly false. For as I shewed before he  
granteth it with all *Diuines* to be properly a Sa-  
crament: his two places feuerally are thus; the  
*Diuines* speake soe diuersly of the matter & for-  
me of *Matrimony* that it were folly for a man to  
resolute any thing certaine; this is one whereof  
I spake more before & shewed that his mea- Cap. 9. §. 4.  
ning is not to say that it is not certaine whither  
it be a Sacrament or not or whither it haue a  
matter and forme: for that I shewed to be  
most certaine and by most expresse words of  
his owne: but that noe man can say determi-  
nately which is the matter and which the for-  
me. Which as *Bellarmino* saith well is not soe  
necessary for vs to know, but that without it  
we may and ought to acknowledge a true Sa-  
crament: it is enough to know what is requi-  
site for celebrating a true Sacrament and what  
those things are without which it is not a Sa-  
crament, though we doe not know which of  
those things is the matter & which the forme,  
For exāple if a Priest in baptisme vse true water  
and the right words he doth administer a true  
Sacramēt though he should not know which  
is the matter, and which the forme, nay though  
he should thinke the words to be the matter,  
and



Chap. 10. and water the forme though the cleane contrary be truth. The other place of *Canus* is that he saith that *Matrimony* contracted without a *Priest* is noe Sacrament, because in his opinion the words which the *Priest* speaketh are the forme: and of that kind of *Matrimony* he consequently denieth it to giue grace: but of *Matrimony* absolutely and as it is vsed in the *Catholique church* he neuer made doubt. See before his words.

16. The last matter of vncertainty is of our traditions which you say you are vncertaine whereas the Scripture is written to giue vs certainty. For this saying you alledge noe *Catholique*, truely nor falsly; and therefore it is not to be counted of being soe manifestly false, For whence haue we the certainty of the very Scriptures themselves, but by tradition, and much more of the sense and meaning of the Scriptures? Besids as I haue often said and shewed, this your prime principle is not onely false, but contrary to expresse Scipture, and contrary to the common consent of all *Fathers*, which the Reader may see in whole treatises written heereof. Wherefore to come to an end of this your Section of certainty, we find nothing in matter of faith vncertaine in the *Catholique church*, nothing certaine on your side but onely that you are alwaies and euery where *Sir Humphrey Linde*.

*Of the 11. Sect. entituled thus. The testimonies of our aduersaries touching the greater Safety, comfort, and benefit of the Soule in the Protestant faith, then in the Romish.*

## CHAPTER XI.

1. **F**R O M certainty you come to *Safety*, whereof you needed not haue made soe distinct mention and prooue it following necessarily and manifestly that, that faith which is most certaine in it selfe, is also most safe for men to follow as also it cannot be *Safe* without *certainty*: Wherefore as you were not able to proue it *certaine* in your former section, soe are you not able to proue it *Safe* in this. Wherein notwithstanding wee must heare a little what you say. And first I wonder you talke still soe much of prouing the *Safety* and *Comfort* of your *faith* out of our authors, when you canot name that man that faith any such word. For suppose you find one author or two of ours, that faith something different from the common opinion in this or that particular point of doctrine, doth hee presently say the Protestant faith is *Safe*. For

Bb      example



Chap. II. example one faith communion in both kinds of it  
 — — selfe giueth more grace, doth he therefore say  
 your faith is safe? noe verily, but the same man  
 doth condemne your doctrine for *most vn safe,*  
*and dangerous,* and leading to the *very pitt* of  
*hell.* For euen those things which of themselues  
 might perhaps seeme indifferent, your disobe-  
 dience and spirit of contradiction maketh them  
 damnable: to eate is a thing indifferent, but  
 yet to eate with offence of our neighbour is  
 ill as S. Paul saith. *Malum est homini qui mandu-*  
*cat per offendiculum.* It is ill for a man that eateth  
 by giuing offence: and if the offending and scan-  
 dalizing of one of the little ones, which our Sa-  
 uiour shewed, speaking of this matter of Scan-  
 dal, be able to make a thing indifferent to beco-  
 me so ill, how much more is Scandalizing of the  
*whole Church,* and rebellious stifnes able to make  
 a thing otherwise indifferent, or perhaps in  
 some respect good, to become not onely ill  
 but damnable: But leauing that, I come to the  
 point.

2. You proue the *Safety* of your doctrine  
 aboue ours, because *Bellarmino* saith of the  
*Scripture,* that it is a most certaine and safe  
 rule of beleeuing: and soe also say we: but what  
 then? wherein is your faith more safe then  
 ours? wee rely vpon the same ground of *Safety*  
 as much, and more then you, how then are we  
 lesse safe? You say we rely vpon the *Pope* and  
*Church,* which is but the authority of Man.  
 Well grant for disputation sake it be but the  
 autho -

authority of man? if it were soe that we did  
leauē the authority of Scripture, & sticke onely  
to the *Pope*, and *Church*, it were somewhat: then  
you might with some colour at least say your  
way is more *safe* but now that we acknowledge  
and reuerence the authority of Scripture as  
much, nay much more then you, and ioynē the-  
rewith the authority of the *Pope* and *Church*, for  
exposition of the same, though it should be  
but humane, how doth that diminish the au-  
thority of the Scripture, or make it lesse *safe*?  
A man in his right witts would thinke it  
would rather helpe then hinder. But what if  
this authority bee more then humane, as in-  
deede it is, are we not then much *more safe*?  
I say nothing of vnwritten traditions which  
come not short for authority euen of the  
*written word* it self, and which in two res-  
pects seeme euen to surpasse it. One respect  
is that *traditions* extend themselues to more  
things then the *written word*, and euen to the  
authorizing & expounding of the same. For by  
*tradition* we receiue both the books of Scriptu-  
re, & vnderstand the sense thereof. The other,  
that they are lesse subiect to the cutting kniues  
of hæretiques, which maketh them soe madde  
at them. For they cannot soe corrupt them, by  
putting in and out at their pleasure as they can  
do the *writte Word*. And this indeede seemed the  
*Safest way* in *Vincentius Lerinensis* his dayes: for he  
being desirous to learne how he might discern  
*Catholique truth* from hæretical falshood receiued



**Chap. II.** this answere from euery body as he saith: that if he would auoide the deceits and snares of Hareti-ques and remaine sound in faith, he should streng-then his faith, two wayes, to wit, by the authority of the diuine Law and then by the Tradition of the Catholique Church. Whereby you see the iudg-ment of antiquity concerning your Safety and Ours.

3. Againe, you say it is safer to adore *Christ* sitting at the right hand of his *Father*, then to adore the Sacramental bread. I aske how you proue it? for say I againe it is as dangerous to deny adoration to *Christ* in the Sacrament, as to *Christ* in heauen. For hee is as surely in the Sacrament as in heauen: the same Catholi-que faith teaching vs both verities: and to make you study a little, I may say in some sort *more sure*. For a man that would be con- tentious might deny *Christ* to sitt at the right hand of his *Father*, because his *Father* hath neither right nor left hand. Wherein for an- swere you must fall to expound the Scripture and declare the meaning of that article which saith it: and therein you shall find as much to doe, as we doe in expounding the words *HOC EST CORPUS MEVM*. Besids doe not we adore him in heauen too, as well as you. How are you more safe then wee? Yea but you will say that we adore him on the al- tar too. It is true wee doe indeede: and to sup- pose it doubtfull for the present, whether hee be there or noe, I aske wherein are you more safe

safe then we ? if hee be not there, we are in danger of adoring him where he is not ; if he be there, then are you in danger by not adoring him where hee is : and it is as much danger not to adore him there, if he be there, as not to adore him in heauen. Wherein I say then are you more safe, though there were noe more certainty of beleife on our side then yours ?

4. Thirdly you tell vs out of *S. Aug.* it is more safe to trust wholly in *God*, then partly in *God*, partly in our selues. Soe we say also, and soe we doe. Wherein then are you more, or we lesse safe ? you say we trust in our good works : it is true thus farre, that we teach that men by good worke may cooperate to iustification, meriting grace and glory, but that is but conditionally if a man doe such good works : but yet we are farre from nourishing your confidence which you speake of, which is not grounded soe much in that general principle of good works, as in the particular, that I for example doe these and these good works. Wherefore I say it is false in your sense. For we doe not teach any man to perswade himself, that he is iust and holy, but teach him to feare and doubt himself continually, and in all his works according to the example of *Iob. Verebar omnia opera mea. I did feare all my works* : and if a man doe good works we teach that hee cannot be sure, that they are good as they are done by him : that is that he doth them with such a right intention and



Chap. 11. by helpe of supernatural grace, and that therefore noe man can bee sure of his owne iustification according to that alsoe of Iob. *Esi fuero simplex, hoc ipsum ignorabit anima mea.* Although Iob 9. 28. I shalbe simple (that is good) the selfe same shall my soule be ignorant of. Againe we say that, suppose he doe know the to be good, yet they haue not that goodnes from him, or as they are his, but as they are from almighty God, and by his grace. And yet more we teach that he may fall againe, and loose all his labour, which doth exceedingly diminish confidence of a man's selfe: soe as we leaue nothing for a man to trust to of himselfe, but that he must giue all to God, as S. I. Cor. 15. 10. Paul did in saying: *non ego sed gratia Dei mecum: not I but the grace of God with mee: & qui gloriatur in Domino gloriatur.* That he that doth glory may glory in God: and to shew that we haue nothing of our selues we say againe with the same Saint, *quid habes quod non accepisti.* What hast thou which thou hast not receined. Now on the other side examine you your owne doctrine a little better and see whither it doth not teach the contrary vaine confidence in most of these points: as that a man must assure himself, that his sinnes are forgien; that he must assure himself of his saluation; that he cannot fall from grace and the like. Which ground supposed, how can he worke his saluation with feare & trembling as S. Peter teacheth? And soe we haue answered 3. points of Safety which you begin withall out of your owne inuention. Now you come to other points of Safety which you proue by authority of other men.

5. The first of these and fourth in order is Chap. 11.  
*Communion in both kinds*, which you say is better  
 then in *one kinde* alone; you proue it out of *Cas-*  
*sander, Vazq. Hales, and Valencia.* I answere that  
 for *Cassander* you know he is noe author to be  
 alleadged against a Catholique. For *Vazq.* it see-  
 meth you are not so well skilled in him, as to cite  
 him out of his owne works, but out of the frēch  
 Minister *Chamier*, who is another great mā with  
 you. But for the matter it is true, some few Ca-  
 tholiques as *Vazq. Hales*, (for *Valencia* I shall tell  
 you more anone) are of opiniō, that it is of grea-  
 ter merit and fruit to receiue in *both kinds*, then  
 in *one*. But I aske you why it should be more safe  
 to follow those two, then 10. 20. 30. or 40. O-  
 ther Diuines to the cōtrary. For my part I doe  
 not see any reason for it, if you waigh the  
 matter by reason, or by number, and authority  
 of Doctors. Secondly neither of these two doth  
 acknowledge any danger in our practice of *one*  
*kind*, but allow it for good and lawfull. For soe  
 faith *Hales*, *quia Christus integrè sumitur sub vtraq;*  
*specie, bene licet sumere corpus Christi sub specie panis*  
*tantum, sicut fere vbiq; sit a laicis in ecclesia.* Because  
 Christ is receiued entirely vnder each kind, it is very  
 lawfull to receiue the body of Christ vnder the kind of  
 bread onely, as it is v'ed almost euery where by the  
 Layity in the Church. And *Vazq.* employeth a  
 whole disputation in the prooffe of the same  
 Truth out of Scripture, and tradition, shewing  
 withall that the Latine Church did with very  
 good reason forbid *Communion in both kinds*;

p. 4. q. 11. m.  
2. ar. 4. § 3.



Chap. II. and solving all the arguments of the Hæretiques against it. Soe as he acknowledgeth not your doctrine to be either safe or the same with his but a cleane different hæresy. For his is a Schoole opinion, not of the safety, but of the fruitfulness of *Communion in One or both kinds*. Yours is an hæresy denying the sufficiency of *one kind*, and vrging *both*, as a matter of necessity for the integrity of the Sacrament, and fulfilling of *Christ's* præcept, and denying also the authority of the *Church*, for dispensing therein. And though in speculation *Vazq.* rather allow both kinds to be more fruitfull, yet all circumstances considered he deemeth *Communion in one kind* absolutely better, for many great reasons pertayning to the reuerence of the Sacrament and common good, which doe not onely counteruaile but farre surpasse the want of that fruit which is giuen more by the other kind, all necessary grace being giuen by one alone as he teacheth. And for *Hales*, besides that he holdeth it very lawfull to communicate in *one kind* onely, which is directly against you: I thinke a man that would goe about it might easily puzzle you out of him; euen for soe much as pertaineth to the perfection of the spiritual fruit. For thus he saith, to that which is said, that he that receiueth vnder the forme of bread onely receiueth the Sacrament perfectly and entirely I answere, that this Sacramēt is receiued two wayes spiritually and sacramētaly. Wherefore I say that *quantum ad spirituale sumptionē perfectē accipit*; for as much as pertaineth to the spi-

p. 4. q. 10.  
m. 3. ar. 1.

ritual receiuing, he receiueth it perfectly, but not Chap. 10.  
so for the Sacramental receiuing. Now this per-  
fection of a Sacrament he explicateth before to  
consist in the representation which, saith he, is  
not soe perfect in one kind, as both. Which we  
also grant though we say the fruit to be the  
same in One and both kinds. See Sir Humphrey  
how you can get out of this brake? Now for  
*Valencia* your third author whom you cite in the  
margent saying that he affirmeth the same, to  
wit, with *Hales* and *Vazq.* let any man see whe-  
ther you doe not play him a *Lindy-tricke*. For  
these are his words, in the very same chapter by  
you cited. *Hoc sacramentum iam est per se fructuo-*  
*sum & efficax in altera specie, quam in utraque spe-*  
*cie.* This sacrament is of it selfe as fruitfull and effec-  
tual in one kind as in both: and soe your doctrine  
in this point is as safe and comfortable as your ci-  
tation of this author is true.

*Val de leg.*  
*us. Euchar.*  
*cap. 6.*

6. The fift of your safe and profitable points  
is, of your communion of Priest and people together.  
the safety you proue not by any thing but your  
owne bare word. For the profitableness of the  
Sacrifice indeede, you proue it is more when the  
people communicate with the Priest, out of the  
Councel of Trent, Harding, and Bellarmine: but Sir  
that is not the controuersy between you and us;  
but this whether the Priest may not say, *Masse*,  
vnlesse he haue some to communicate with  
him; or euen whether it be more profitableness  
for the Priest, that he haue some to communicate  
with him; or euen whether the Sacrifice be lesse  
perfect



Chap. II. perfect in it selfe in that case or not? Of this you  
 ——— say not a word: as neither doe your authors  
 which you bring: for they speake onely of the  
 fruit which would redound to the people, which  
 we grant to be greater when they communicate  
 with the Priest then when not. But of the forme,  
 or matter of controuersy, they all determine  
 absolutely against you: their whole drift in tho-  
 se places being none other but to disproue you  
 as may easily appeare to any man that will  
 looke in them, and I haue partly shewed before  
 in the §. of *private Masse* and els where.

7. A sixt point of your *safe* doctrine is the *Mar-  
 riage of Priests*, whereof you say it is better to liue  
 chastely in Matrimony, then by *single life* to ha-  
 zard their soules by incontinency. This you  
 proue by the authority of *Aeneas Syluius*, *Panor-  
 mitan*, and *Cassander*. Of which three, the last is  
 noe author to bee regarded: the first is answea-  
 red before. The second onely remaineth to bee  
 answeared heere, to wit, *Panormitane* whom in-  
 deede I find inclined in opinion for the *Marriage  
 of Clergymen*; yet farre otherwise, then you. For  
 first he putteth the question, whether the *Church*  
 can giue way, that a Clarke may marry, as the  
*Gracians* doe: to which he answeareth affirma-  
 tiuely: and this he saith is out of doubt with him,  
 for soe much as pertayneth to them that are not  
 obliged by tacite or expresse vow. And then  
 he proueth it by reason, and sheweth that it is  
 not *de iure diuino*, as we also grant. And there-  
 vpon saith, that he doth not onely belecue it to  
 be in the *Churches* power; but he thinketh it

*Panor. cap.  
 Cum Plini.  
 de Cler. con-  
 ing.*

would be a wholesome statute for the good and Chap. II.  
safety of Soules, to lett such as will, containe  
themselues; and such as cannot, to marry since  
experience (saith hee) teacheth the contrary ef-  
fect to follow of that Law of continency, seing  
men doe not now liue spiritually, nor are cleane  
but are spotted with vncleanesse to their grie-  
uous sinne. This is *Panormitanes* discourse: whe-  
rein first he acknowledgeth this whole matter  
to depēd vpon the *Churches* authority; & plainly  
sheweth by his discourse that the law of conti-  
nency doth bind: & that it is a grievous sinne to  
goe against it. For which cause though his opi-  
nion indeede be, that they should haue liberty to  
marry, yet he would not haue thē marry against  
the Law standing in force: but he would haue  
the Law taken away, which is a farre different  
doctrine from yours. Secondly he alloweth the  
obligatiō of a Vow tacite or expresse, & seemeth  
not indeede to speake of such as are soe tied:  
now with you & your Ministers, that is all one,  
wheter Chastity be vowed or not vowed: nay  
you disallow all such vowes. Thirdly he saith  
that where a man is bound by expresse or tacite  
vow the *Pope* cannot dispense without a great  
and vrgent cause: which is against you, who  
require noe dispensation nor any such cause.  
Fourthly he doth not speake of such as are alrea-  
dy ordained: for they haue a Vow either expresse  
or tacite: but of those that are to be ordained,  
whereas you would haue it as free for one as  
for another. Lastly this opinion of *Panormitane*  
pertaineth not to the point of doctrine but



Chap. II. onely to the point of prudence or conueniency  
 ——— wherein he differeth from the common iudg-  
 ment of Catholiques and is therefore worthily  
 noted by other Catholique Doctors. Soe as he  
 concurrerh not with you in opinion of the law-  
 fulnes of the Marriage of *Priests* against the  
 lawes of the *Church* but onely in this, that he  
 would haue it made lawfull by taking away the  
 contrary law. But now though it be his opinion,  
 that it is better to lett such men marry, why  
 should you thinke it *safer* to follow his iudg-  
 ment being but one single man against the iudg-  
 ment of all the other *Doctors* of the *Catholique*  
*Church* against all *Fathers*, against all authority of  
*Councils*, against the continuall practize of the  
*Church* from the very beginning, ( Of all which  
 you haue abundant prooffe in *Bellarmino*, ) and  
 which was neuer contradicted by any but kno-  
 wne wicked men? Why I say should you thin-  
 ke it *safer*? What reason or colour haue you? But  
 perhappes you will strengthen *Panormitane* by *S.*  
*Paul* who saith. *It is better to marry, then to burne.*  
 but that giues no strength; for it is not *safety* of  
*doctrine*, which *S. Paul* speaketh of, but *practical*  
*safety* for matters of life or manners, of this or  
 that particular man, supposing his disposition,  
 occasions, and dangers: and soe it is free for  
 euery man to choose what he will doe. Noe  
 man is forced to it at first in the *Catholique*  
*Church*; but if he take vpon him the office of a  
*Priest*, or obligation of a religious state he is then  
 forced to make good what he hath promised,  
 and

*Bell. lib. 1. de*  
*Cler. c. 18.*

19. 20. &c.

*lib. 2. de*  
*mona. cap.*

21. 22. &c.

1. Cor. 7. 9.

and to render his Vowes to *God*, which the law of nature and moral honesty requireth. Neither is it soe out of question, that it is alwaies *safer*, euen in that kind of safety for a man to marry. For there is noe lesse difficulty perhapps and consequently danger for married men to containe theselues within the bounds of wedlock, then for *Priests* to containe themselves within the bounds of perfect chastity: as both reason and experience teach; besides that though *Saint Paul* say it is better to marry then burne, yet he saith it is better not to marry supposing euidently that a man may forbear Marriage & yet not be forced to burne. Lastly in our case, though the difficulty may be greater. For as the prouerbe saith *difficilia qua pulchra*, high things are hard. Yet considering the helps of almighty *God's* grace, which are proportionable and I may also say superabundant to the dangers of an office, or state, being vndertaken for his sake, it becometh more easy, and more *safe*. For soe it is that the euangelical Law is more *easy*, *safe*, and *comfortable* then the old law of *Moyse*, though the things that are required therein, be farre more hard then those in the other. For it is the *unction* of the *holy Ghost*, which *God* hath powred forth aboundantly in the new Law, that makes our Sauours yoke *sweete*, and his *burden light*, which because your Ministers want Chastity, seemeth vnto them an intolerable burden. Your way *Sir Humphrey* then is not more *safe*, euen in this kind of *safety*, nor more *easy*,



**Chap. II.** *easy, nor more comfortable. Lett vs see whether*  
 ——— it be soe in the next point, which is of *Prayer in*  
*a knowne tongue.*

8. Of this you say *S. Thomas of Aquin* saith, it is manifest that he receiveth more benefit which prayeth & vnderstandeth what he saith: for the mind of him that vnderstandeth not is without fruite. You bring also *Lyra* to the same purpose, saying that people are better brought to the knowledge of God, & answere *Amen* with greater deuotion, when they vnderstand the *Priest*, as also *Caietan* saying that it is better by *S. Paul's* doctrine for the edifying of the Church, that *publique prayers* were made in a *vulgar tongue*, to be vnderstood indifferently by *Priests* and people, then in *Latine* With two authorities more, one of *Gabriel*, another out of the *Rhemes testament*. To all which I answere, that first you are mistaken in the whole matter. For the question betweene you and vs is not soe much, whether *publique prayers* in *Latine* be more or lesse profitable, as whither they be lawfull or not lawfull: we affirme them lawfull you deny them to be soe. Now shew mee one author of these which you bring heere, that saith as you doe, and then I will confesse you bring them to some purpose, otherwise not. But these authors are quite against you, for that matter and euen *Caietan* himselfe, who speaketh most in fauour of you saith expressely neere about the place where you cite him, that such *Prayer* is not onely lawfull, but good and fruitful, and *Saint Thomas* also  
 in the

*I. Cor. 14.*

in the Latine cited by you in the margent saith Chap. ii.

as much, though you corrupt him by your translation which is this. *Constat quod plus lucratur qui orat & intelligit quia dicit: nam ille qui intelligit, reficitur & quantum ad intellectum & quantum ad affectum, sed mens eius qui non intelligit est sine fructu refectiois.* It is manifest that he gaineth more, who prayeth and vnderstandeth what he saith: For he that vnderstandeth is refreshed, both for as much as pertaineth to his vnderstanding, and as much as pertaineth to his affection: but the mind of him that vnderstandeth not, is without the fruit of refection. In which place I forbear to note your imperfect manner of citing this authority. For who hearing Saint Thomas to make a comparison betweene prayer vnderstood and not vnderstood and to speake of a double fruit or refection, to wit, both of the affection and mind giuing that for a reason why the former is to be preferred. Who I say hearing this will not expect that Saint Thomas should say something alsoe of the later as indeede he doth. For thus it followeth in him. *Vnde cum melius sit refici quantum ad affectum & intellectum, quam quantum ad affectum solum, constat quod in oratione plus valet prophetiae donum, quam solum donum linguarum.* Wherefore seing it is better to be refreshed and fedd both in the affection and vnderstanding then in the affection alone, it is plaine that in prayer the giift of prophecy ( or interpretation ) is more worth, then the giift of tongues onely. which though

1. Cor. 14.  
lect. 3.



**Chap. 10.** though it follow soe connaturally that a man might presently suppose it to be there without euer looking in the booke, yet you thought best to leaue it out because it was not for your purpose.

9. But hauing cited the Latine thus lamely you translate euen that which you haue cited as lamely. For you take the first and last part of S. Thomas his sentence and put them in to English leauing out the middle in which he speaketh of the *double refection* or fruit of both *mind* and *Will* and soe ioyne them together with the causal conjunction (*for*) of your owne placing not of S. Thomas his and putting in an *And* instead of an (*Of*) thus; *fruite and refection* instead of *fruit of refection*; which makes a very great alteration of sense. For you make it thereby seeme to your Reader as if S. Thomas meant that *he that vnderstandeth not his owne prayer, were without fruit and refection*, that is, *without any fruit*; Whereas Saint Thomas his Latine words say onely, that he is *without the fruit of refection*, to wit, *of the vnderstanding*, but *not of the affection*, and your sense is also helped by your changing S. Thomas his *sed* (*but*) in to your (*nam*). (*for*). It is true that Saint Thomas hath a (*for*) but not as you haue it; but ioyned with that which you left out in the middle of your sentence thus. *For he that vnderstandeth bath a double refection or fruit*. Now betweene *sed* and *Nam*, *but* and *for* there is great difference. *Sed* being a discretiue or seuering conjunction, whose office is to make a separation  
or dif-

or difference betweene the things which it ioyneth: and *Nam* being a causal cōiunction which ioyneth two sentences together with dependancy one of the other. Lastly you doe not marke that you would make *S. Thomas* cōtradict himself. For he hauing said onely in the first part of the sentence, that *hee, that vnderstanded receiueth more benefit*, in the last part you would make him say that *he, that vnderstandeth not receiueth noe benefit*. Which two if you looke well into the matter you will find to be cōtradictories; which yet you would make to be both true, and one to be the reason of the other by ioyning them together with your (*for*) which is most absurd I could also haue a saying to you for the Latine. Wherein you putt the word *effectum* for *affectum*: *effect* for *affection*. For the word (*effectū*) being more fitt to obscure the sense, or make it rather none, I haue iust reason by the rest of your good carriage to thinke it to be your doing; but because it is but the change of a letter, I will be content to lay it vpon your Printer, and excuse you all I can: and thus much onely for the very citation of the place though in that consist almost all. For as for the matter it is plaine *S. Thomas* doth not disallow or discommend Prayer in a tongue which the party that prayeth doth not vnderstand; but acknowledgeth some fruite therein. Neither doth any author you bring say the contrary. Whereby all your argument is answered.

10. But yet gratis. (The lawfulness of prayer



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Chap. 11. in a *tongue not knowne* to the party being noe way  
 ——— disproued). I say farther our cōtrouerfy is not,  
 whether it be better for men to say, their priuate  
 deuotions in a language which they *vnderstand*,  
 then otherwise. For asfor that we grant that it  
 is better, as that note which you haue out of the  
*Rhemes Testament* acknowledgeth, but saying  
 withall that the other is *good*: because as *S. Thomas*  
 saith, it is better to *refresh* or *feede* both the  
*vnderstanding* and *will*, then the *will* alone.  
 For though the refection of the *will* be the prin-  
 cipal fruit, the *will* being the principal power in  
 the exercize of *prayer*: and whereon the *fruit*  
 of *prayer* doth necessarily and essentially depēd,  
 yet the other helpeth; but not soe, but that  
 without it the *prayer* may be *good* and *fruitfull*:  
 and therefore *S. Thomas* putteth the *will* before  
 the *vnderstanding* in this his sentence. For if the  
*will* or *desire* bee *good*, the *prayer* hath his *fruit*,  
 though the *vnderstanding* bee distracted: as when  
 a man is distracted vnwillingly as it hapneth  
 most frequently, and with the best men: in  
 which case it were hard a man should be depri-  
 ued of the whole fruit of his *prayer*, without  
 any fault of his. Now a distracted *vnderstan-*  
*ding*, is all one with a mind that *vnderstan-*  
*deth* not the words which he prayeth. Soe also  
 with some proportion, or in some respect we  
 say of *publique prayer*, that the people perhaps  
 might reape some more fruit that way if they  
 did *vnderstand* the *publique prayers*: but the que-  
 stion then is whether that fruite which may  
 come

come that way, can counteruaile the tenth part Chap. *ii*  
of the inconueniēces which may happen by ha-  
uing *publique prayers* in a *vulgar tongue*: which are  
well noted in the *Rhemes Testament* there where  
you tooke out your note. All which annotation  
if you had read well & vnderstood, you could  
neuer haue said more of this matter: the incon- *Annos. in*  
ueniēces are much *vanity, curiosity, contempt of* *cap. 114.*  
*Superiours, disputes, emulations, contentions, schismes,*  
*horrible errours, profanations, and diuulgation of the*  
*secret mysteries of the dreadful Sacraments,* which  
of purpose were hidden from the vulgar, as  
*S. Denys. Eccl. Hier. cap. 1. and S. Basil. de Sp.*  
*Sancto cap. 27.* testify: thus that note. Besides  
the very ignorance of the Latine tongue; and  
cōsequently of all sacred learning, which would  
follow thereof onely in Clergy men, is ten hun-  
dred tymes more harme, then that fruite in the  
Layity is good: to say nothing of the *vnity* of the  
*Catholique Church* excellently represented and  
maintained heereby, whereof and of other rea-  
sons also I spake before: the *Church* therefore  
which is to regard the publique good; & what  
is best and fittest all things considered, might  
most prudently haue ordained the *vse* of the  
Latine tongue, although it had not beene  
in *vse* from the beginning; as it hath beene;  
and for the common good euen with losse of  
some fruit to some priuate men: though indeed  
that fruite be noe necessary or needful fruit  
nor euen fruit at all, the inconueniēces being  
well waighed and compared with the fruit.



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Chap. 11. Now of this controuersy in this manner also  
 — — none of your authorities doe vrge, but onely  
*Caietans*; who though he were a good & a learned man, yet in him the prouerb is verified:  
*quandoque bonus dormitat Homerus*. He is noted  
 to be often mistaken, in matters of Diuinity  
 which was his proper professiō, but much more  
 in scripture, wherein hee was not soe well skil-  
 led, and soe committed many faults: and in this  
 particular he is greatly mistaken, for he expoun-  
 deth that chapter of *S. Paul* to the *Corinthians* to  
 be of *publique prayer* of the Church, wherein being  
 soe plainly deceiued, noe wonder he might say  
 it were better to haue it in a *vulgar tongue*: & soe  
 also for that end he wishes there were noe *Organs*  
 nor *Singing* in the Church, that men might vn-  
 derstand the words the better. Wherein if his iudg-  
 ment be good, and to bee followed, why haue  
 you *Organs* and singing in your church? neither  
 were you soe well aduised in alleadging his au-  
 thority, for a *Puritane* may also make vse the-  
 reof against you and whereas *Caietans* reason is  
 the *edification* of the Church: he is mistaken in  
 the very end of prayer, which is not *edification* or  
*instruction* of the people but the honor of God im-  
 mediately. For in prayer the *Priest* doth not speake  
 to the people but to God in behalfe of the people  
 wherein the people doth onely ioyne with him.  
 For which vnderstanding of the *Priest's* prayers  
 is noe way necessary.

11. But now I come to *Gabriel*, who you say  
 was soe farre from approving *vocal prayer* in an  
 vnknowne

*vnknowne tongue*, that on the contrary he giueth  
 7. special reasons why it should be vnderstood  
 by the people. But this is most false *Sir Humphrey*  
 for *Gabriel* doth not speake of prayer in a knowne  
 or *vnknowne tongue*, nor of publique prayer: but  
 onely of *prinate prayer*, and of *vocal prayer*, as it  
 is compared with *mental prayer*, and giueth these  
 7. reasons which you alleadge but not for proo-  
 fe of what you say, but onely to shew that beside  
*mental prayer*, it is also conuenient to vse *vocal*  
*prayer*; some of which reasons indeede haue noe  
 place but where the words are vnderstood, but  
 yet other some haue. For thus he saith, *Sufficit* *Gab. in can.*  
*oratio mentalis quoad Deum, qui inspector est cordis;* *lect. 62.*  
*utilis tamen est priuata vocalis, propter plures causas*  
*quas assignant Doctores Alexander, Thomas, & ce-*  
*teri. Mental prayer is sufficient for as much as pertai-*  
*neth to God, who is the bebolder of the hart, yet pri-*  
*uate vocal prayer is profitable for many causes which*  
*the Doctores Alexander, Thomas, & others assigne: &*  
*the assigneth those 7. reasons. Soe as it is plaine*  
*he saith nothing in this, but what others say, &*  
*that his question is not of prayer in a knowne or*  
*vnknowne tongue: but of vocal prayer in general.*

12. Your 7. and 8. points of Safe doctrine of  
 not Worshipping images and praying to Saints I  
 putt together, being short; & not needing much  
 answere. For reason you alleadge none, nor  
 authority hut onely *Erasmus*, *Cassander*, & *Chem-*  
*nitius*. Who are all of as good authority as your  
 selfe. For as for a word which you alleadge out  
 of *S. Aug.* though you note not the place, I say



**Chap. II.** it is not to purpose, for it is but this : *tutius & incunnius loquer ad meum IESVM.* I speake more safely and more sweetly to my IESVS. You doe not say then to whom : and from hence you might as well inferre, that while *S. Aug.* was vpon the earth he should not so much as speake to any man or desire their prayers : as well as inferre there vppon that he should not pray to any *Saint.*

*Ser. 1. in  
Psal. Qui  
habitat.*

13. Your last point is our doctrine of *Merits* ; whereto not hauing said sufficiently at first, you thinke to say more now; but the truth is, you haue more words but not more matter. For heere you proue it onely out of a word of *S. Bernard's* saying, dangerous is the habitation of those that trust in their owne *merits*; and soe say we, but we say withall that to acknowledge that Almighty God, rendereth a crowne of iustice to good works done by his grace, and hyre to those that labour in his vineyard, is not to trust in a man's owne *merits* : but to acknowledge the mercy, iustice, and fidelity of God. For this, not onely a man may acknowledge that hath good works, but also a man that hath none, nor thinketh hee hath any, and consequently noe whit confideth in his owne *merits*. Another place is out of the same *Saint*, but out of an other of his works, where he asketh, what safe rest or security can the weake Soule find but in the wounds of our *Sauour*. And soe say we too: but what doth this hinder but a man may say,  
as I

*Ser. 61. in  
cans.*

as I said before, that God rewardeth the good Chap. II.  
 works of his *Servants* out of his iustice and fi-  
 delity, which out of his Mercy he gaue them  
 grace to doe: but heere I note, that in the  
 citing of this place, in the text you putt the  
 two first words in Latine, thus *Vbi tuta*: as if  
 you would make one thinke *S. Bernard* poin-  
 ted at your *Safe way*: may not a man without  
 wrong to your witt, thinke such a conceit  
 might come into your head: though *S. Ber-*  
*nard* were dead many ages agoe: I will not say  
 soe of you *Sir Humphrey* but yet thought is  
 free, as they say. Well your next author is *Wal-*  
*densis*, who as you tell vs thinketh him the  
 founder *Diuine*, that simply denieth such *Me-*  
*rit*: but you say not what *merit*? but it is true  
*Walden*. as *Suarez* well noteth though he spea-  
 ke not of this controuersy, but against the  
*Pelagians*. is somewhat too strict, and though he  
 acknowledge the thing, yet he doth not soe  
 well like the manner of speaking of *merit*, as  
 alsoe some other *Diuines* doe not soe approue  
 the word *meritum de condigno*, though in the  
 thing it selfe they all agree, to wit, that *eternal*  
*life is giuen to men as the reward of their good works*,  
 which is all that others meane by *condigne merit*.  
 Your last authority is a place of *Bell*, which hath  
 beene answered before, to wit, that it is most safe  
 to trust wholly in the merits of *Christ*. Which I won-  
 der why you should alleadge for your doctri-  
 ne against ours. For it is ours as well or more  
 then yours neither doe we cōdemne you for not

*Suar. 10. 3.*

*de gr. lib. 12.*

*cap. 1. n. 2.*

*v. Bell. lib. 5.*

*de iustif.*

*cap. 16.*



Chap. 12. trusting in your works, or trusting wholly in Christ, if so be you doe not deny the necessity and efficacy of *good works*; for purchasing grace and glory. And that is your doctrine which you should show to be *Safe*, but that you canot, nor doe not soe much as goe about. Wherefore to come to an end of this Chapter all your proofes sayling in euery point, your vaunting cōclusion of the *Safety*, *proffit*, and *Comfort* of your beleife vanisheth into smoake, as the rest doth.

*Of the 12. Sect. the title whereof is this.*

*Our aduersaries convicted by the euident testimonies of the Ancient Fathers either ridiculously elude them, or plainly reiect them.*

## CHAPTER XII.

I. **I**T cannot be vnknowne to any man of learning or that hath but any the least acquaintance with the controuersies of this age, what great aduantage we Catholiques haue by the writings of the *ancient Fathers*, how highly we esteenie them, what confidence, we place in them, and how we appeale to them for decision of our controuersies, and how small respect on the other side *Hæretiques* shew either

either to their persons or writings, as being Chap. 12.  
in their opinions but men and subiect to error or rather how contemptibly they speake of them. For prooffe whereof a man neede not goe farther then that little treatise of *Campians* 10. reasons: the 5. of which is of the *Fathers*. Where a man may see what the Hæretiques say of them they call one an old doting man: another they call a childish writer; a third they call a dolt and forsaken of God; a fourth they call a fabler that knoweth not what he saith: a fift they say is bewitched by the Diuell: a sixt they say is as damned as the Diuell, iniurious to the *Apostle*, blasphemous, wicked, impious? and what *Fathers* are these thincke you that they name thus? who but *Denis* the *Areopagite*, *Hippolitus*, *Cyprian*, *Gregory Nazianzene*, *Ambrose*, and *Hierome*: and for the writings of the *Fathers* they say this man's are like dreames and most pernicious, another hath foule wennes, another writeth like a madd or frantique man, another bringeth forth darnel and dreggs, others haue left blasphemies to posterity: and the like. One *heretique* preferreth one *Caluin* before an 100. *Augustines*, another careth not for a thousand *Augustines*, *Cyprians*, *Churches*, whose very words and places are quoted by *F. Campian*. And yet heere is a *Knight* of the same broode that vnder-taketh forfooth in a particular Section to proue that we establish the antiquity of his doctrine, & decline the certainty and safety of our owne: by saying that we auoide the prooffe of *Fathers*?  
Wherein



Chap. 12. wherein he sheweth himself more & more impertinent, the farther he goeth. For whereas there hath beene sometyms one father, that hath erred, or held some singular opinion different from the common, of other *Fathers* & one or two ancient writers that haue euen become Hæretiques: because our authors note those things soe, as noe Hæretique can but acknowledge that to be true which we say, nay and he himself cannot tell what to say against vs, he accounteth this forsooth to bee eluding of the *Fathers* or reiecting their euident testimonies. Neither doth he in all this Section bring one argument, or one word of authority to disproue any thing that any authour of ours hath said; nor doth hee alleadge euen the reasons which our authors giue of their saying, whereas they giue very many & solid reasons: Soe that for my part I canot tell what the man meaneth in this manner of dealing nor what to say to him: for euen the words of our authours which he bringeth are very sufficient answeres, soe as I see not well what more he neede to haue: but because in the fashion or sleight manner of speaking he may delude some of his Readers and make them thinke the answeres insufficient: I must a little more discouer his impertinency in leauing out some of the answeres and extenuating others, and euen in bringing some nothing at all to this purpose.

2. And soe to beginne with him: he saith in the first place that touching the *all sufficiency* of *Scriptures*

*INTES*

lures S. Chrysostome saith the Church is knowne, Chap. 12.  
*tantummodo* onely by the Scriptures: & heerevpon he  
 askes this question, what say the Romanist to this  
 authority? Bell. saith hee, answereeth, it is proba-  
 ble the authour was a Catholique, but it seemes  
 to be none of Chrysost. thus hee. To which I an-  
 sweare first that I find not this place obiected in  
 Bellar. whereto to giue any answere at all: but  
 there is another place not much vnlike; and to  
 that he answereeth that the worke out of which  
 it is taken is not Chrys. but another's, commonly  
 cited by the name of author. *imperfecti*, who Bell.  
 saith was either an *Arrian* himself, or his worke  
 was corrupted by *Arrians* and this he doth not  
 barely say, neyther in his cōtrouerfies nor in his  
 booke de *Scripto eccles.* Which is the booke heere *De verb.*  
 cited by Sir Humpfrey where *Bellarmino* saith *Dei. lib. 4.*  
 the thing, but not by way of answere, ( as he *cap. 11.*  
 makes him ) I say he doth not onely say it,  
 but also proue it by a plaine example or two  
 of *Arianisme*: but because he findeth Catho- *Verb. 10.*  
 lique doctrine in other places of the same *Chrysost.*  
 worke, and in the same points, he rather  
 thinketh the authour to be a Catholique, and  
 his worke onely to haue beene corrupted: and  
 this is most true and eident. Which had the  
 Knight but sett downe thus plainely, what  
 had there beene more to be obiected or an-  
 swered? but he curtails it, as if Bell. had said  
 onely it is none of Chrys. Which is also soe true  
 & plaine, as he himselfe cannot gaine say it and  
 yet he is not ashamed for the credit of his obiection,



Chap. 12. tion, to call it *Chrysoftomes*. But the place it felfe, is foe farre from prouing the all fufficiency of *Scripture*, as it proueth nothing at all but the infufficiency of Sir *Humphreys* wit. For how many wayes may it be answered, euen fuppo-  
 fing that the words were S. *Chrysoftomes* or some other good authour's being but thefe that the Church is knowne onely by *Scriptures*? For I afke him what then, what is this to many other points which we fay cānot be knowne by onely *Scripture*? Were this a good confequence the Church is knowne by onely *Scripture*, ergo all things els and euen *Scripture* it felfe is knowne onely by *Scripture*? furely noe: and yet this confequence muft be good or els Sir *Humphrey* your argumēt is not good. Befids thefe words may be vnder-  
 ſtood of the *Scriptures* compared with other Writings, that is, that the Church is knowne to vs onely by *Scriptures* not by other Writings, whereof either none ſpeake foe clearely of the Church, or none are like therevnto for authority: which yet doth not exclude other proofes or markes of the Church. And indeede the Church is moſt knowne and beſt proued out of *Scripture*, of any point of our faith as may appeare by this that S. *Aug.* proueth the ſame foe notably out of *Scriptures* onely gainſt the *Donatiſts*, in a particular booke of that matter, and in another place he ſaith the *Scriptures* ſpeake more plainly of the Church, then of *Chriſt* himſelf; be-  
 caufe the holy *Ghoſt* foreſaw it was more to be contradicted: and what might not theſe words be taken

De unit.  
 eccles.

Aug. in  
 Pſal. 30.

be taken somewhat in the same sense? but this Chap. 12. shall serue for that place.

3. You come next with two places of Saint Aug. whereof one was answered before, and it is onely where you tell vs he saith that many are tormented with the Diuel, who are worshipped by man on earth: to this *Bellarmino* say you, answereth that *perhaps* it is not S. *Augustines* making you Reader beleue as if *Bell.* neither gaue other answer, nor any reason of this answer. Whereas he doth both, his reason why he thinketh it not Saint *Augustines* is both because he could neuer find any such place in him, & it is like he should find it if it were there; he hauing beene soe diligent a reader of S. *Augn.* as appeareth by his works he was, as alsoe because noe Hæretique that objecteth it doth note the place where it is to be found, as they are wont to doe in their other objections; and it is like would doe in this, if they could find it: but because Sir *Humphrey* you are a man soe well read in S. *Aug.* and stand soe vpon answer of this place. Doe you but tell vs where it is, and you shall then see what we will say vnto you; meane while looke a little better in *Bellar.* againe and tell vs whether there be not 3. or 4. other answers. See also before cap. 10. The other place of Saint *Augn.* is as you say, touching the Popes supremacy, because S. *Augn.* in those words of our Saniour. *Thou art Peter and vpon this rocke will I build my Church*, taketh not Peter and this rocke to be all one: but the Rocke to bee our

*Bell. de Sanct. beat. lib. 1. cap. 9.*



Chap. 12. our *Sauour* himself, and *Petrus* to bee a deriuatiue onely of *Petra*, to which you tell vs *Stapleton* makes answere, that it was *lapsus humanus*, for want of knowledge of the Greeke and caused by the diuersity of the two languages Latine and Greeke. Which answere though you relate in a slight fashion as if you tooke it to be insufficient yet you neither doe nor indeede can say against it, if you know Greeke and Latine: or if you doe not, goe but to some of your Ministers, and get them to looke in their owne Greeke Lexicons I meane sett out by Hæretiques: and see whether *πέτρος* be an adiectiue and a deriuatiue of *πέτρα* or whether it be not a substantiue signifying the very same thing: and let them looke yet farther into the original tongue it self, to wit, the *Syriake* wherein our *Sauour* spake, and see whither they be not more the same; to wit, the onely word *Cephas* in both places. On the other side it is well knowne Saint *Augu.* professed noe great skill in Greeke as hee witnesseth of himselfe in many places. Besids Saint *Augu.* doth not bring this exposition to derogate from Saint *Peter's* primacy, which he confesseth in 20. places as may be seene in *Bellarmino* and where for proöfe thereof he vseth the very word *Petra* which heere he distinguisheth from *Petrus* calling the Seate of *Peter* this rooke. *Numerate Sacerdotes ab ipsa sede Petri, ipsa est petra quam non vincunt superba inferorum porta.* Reckon, saith he to the *Donatists*, the Priests from euen the seate of Peter, that

Lib. 1. Ro:  
Pontificap.  
25.

Aug. in  
Psal. cont.  
Partem Do-  
nat. & ep.  
165.

that is the rocke which the proud gates of hell do not Chap. 12  
 overcome. How then doth he deny S. Peter's

primacy and perpetuity of his See? Againe Sir  
 Humphrey you might finde other answaeres; for  
 Saint Augu. himselfe in his *retractations* putteth  
 both the explications wherein the word *Petra*  
 is spoken of *Christ* and of *Peter*, leauing the  
 choise to the Reader: allowing both inter-  
 pretations, which you doe not, because one  
 is flat against you: Whereas we doe not reiect  
 either, as being against vs; but onely we shew  
 the one not to be soe good; because it standeth  
 not soe with the original tongues (which that  
 Saint was not soe well skilled in,) and literal  
 sense of scripture which noe Hæretique can  
 deny.

4. The 3. place is out of S. Ignatius for prooffe  
 of Communion in both kinds. One cupp is distribu-  
 ted to all to which you say Bellarmine makes  
 answaere that in the Latine books it is not  
 found; that one cupp is giuen to all, but for all:  
 against which you can say nothing: but giue me  
 cause to say much against you. For first Bellar-  
 mine doth not say one cupp is giuen for all: but saith  
*vnus calix totius ecclesie*. One cupp of the whole Church.  
 Which is the true reading, and indeede another  
 thing. Secondly though you make as if Bellar-  
 mine did onely barely say this without farther  
 reason or prooffe: yet is it farre otherwise for  
 as for the reading he saith that though the  
 Greeke haue it as the Hæretiques commonly  
 cite, that is as you doe heere, yet the true  
 reading

Bellar. de  
 Euchar.  
 lib. 4. cap. 26



Chap. 12. reading is as the Latine translation which we  
 follow bath it, whereto he saith there is more  
 trust to be had then to the Greeke books of *S. Ignatius*, which wee haue now. Whereof he  
 bringeth this prooffe that the testimonies cited  
 out of him, as we find in the works of *S. Anastasius* and *Theodoret*, agree better with our Latine  
 translation then the Greeke which is now  
 extant. Which is a plaine prooffe of the better-  
 nes and greater purenes thereof as being taken  
 out of the ancient Greeke editions. Besids that  
*Bellarmino* proueth this euen out of the *Magde-*  
*burgians*, because they cite this very place at we  
 doe. Neither doth he answere this authority  
 onely by the variety of the reading, but withall  
 he giueth 2. answeres more: one that *S. Ignatius*  
 putteth all the force in the unity of the bread  
 and cupp. thus, that though many eate & many  
 drinke yet the bread and cupp is but one, and the  
 same, from whence it followeth not, that all  
 must drinke thereof but onely that all that  
 drinke, drinke but of one and the same cup.  
 Thirdly he answereth that at most, take the  
 words how you will, they can signify noe more  
 but onely the practize of that tyme. All this  
 doth *Bell.* say which you could craftly dissem-  
 ble, and make your Reader beleue, as if hee  
 shuffled ouer the matter onely with a different  
 reading without farther reason: but in this you  
 hide it as you doe euery where els.

5. A 4. author is *Origen* out of whom you  
 haue these words touching the *Sacrament* of  
*Christ's*

*Christ's body*. Thus much be spoken of the typical and symbolical body : to which you say *Sixtus Senensis* makes answere that he suspecteth the place to bee corrupted : thus you heere : and a little after you come about with *Origen* againe ; and say ; if we produce *Origen*, *Ribera* the *Iesuit* saith he was full of errours , which the church alwaies detested. To the first place I answere that beside that answere of *Sixtus V. B. ll. de Senensis* ; which I doe not see you disproue, you know other Catholique authors giue other answeres. Some say not onely that place to be corrupted ; but that whole worke of his to be *dubie fidei* of vncertaine authority. Others explicate that, & other places brought out of the same worke by *Peter Martyr* against *Gardiner* not of the *Sacrament of Christ's body* , but of a certaine holy bread, which was want to be giuen to such as did not communicate, in place of the *Eucharist* ; whereof there is frequent mention in antiquity : but *Bellarmino* hath a plaine and substantial answere, that these words are spoken of the *Eucharist*, and that they are nothing against the *real presence* ; neither doe I see any cause in the world, why a man should decline the authority, or try any other way of answere. For is it not most true, that it is the typical and symbolical body of *Christ* ; in as much as it is representatiue of *Christ* himselfe vpon the crosse or euen as he is now in heauen in as much as it is a pledge of æternall life : especially seing *Origen* in many other places allead-

V. B. ll. de  
Euch lib. 2.  
cap. 8.



Chap. 12. *ged by Bellarmine* speaketh most plainly of the  
 ——— *reall praesence.* Now for the later place I see  
 not why you should be troubled at *Ribera's*  
 words of *Origen*. For hee doth not speake them  
 by way of answere to any obiection (though  
 you please to say soe, for your words are these:  
 if we produce *Origen*; as if you did object some  
 place out of him which you doe not:) or  
 weakning his authority for his owne aduan-  
 tage, for he writeth noe cōtrouersy, but onely  
 by way of general aduice: he himselfe as he  
 faith hauing anciently beene well inclined  
 towards *Origen*, for the fame of his learning;  
 but finding him soe deeply censured by many  
 holy *Fathers* and general iudgmēt of the *Church*,  
 he altered his opinion of him: this I say hee  
 speaketh onely by way of aduice being to  
 comment vpon *Malachias* the *Prophet* and being  
 there to treat which were the best interpreters  
 of scripture without any regard to any obiection  
 or controuersy. Now what is this to your  
 purpose, or what can you except against it? I  
 see not, nor any man els nor euen your selfe I  
 thinke, if you marke what you say. But why  
 should you alleadge *Ribera* the *Iesuit*, as if he  
 were the onely man that did condemne him.  
 See in *Bellarmin. de Script. Eccles.* whether he  
 be not censured of errour by *S. Basil*, and  
 condemned of hæresy and reckoned among  
 Hæretiques by *S. Epiphanius*, as for *S. Hierome*,  
 it is well knowne how deeply he cōdemneth  
 him: Who also trāslated one of *Origen's* works  
 full

full of errorrs to that end; to desplay them: and Chap. 12  
euen in the 5. General Councel to say nothing  
of particular men, there is *anathema* said to  
him, and his writings, euen as to *Arius*, *Ma-*  
*cedonius*, *Eunomius*, *Nestorius*, and *Eutyches*: and  
yet you could find noe body that should tax  
*Origen* of errorr but one poore *Iesuit*: though  
almost all this be mentioned by the same  
*Iesuit* and in the same place which you cite  
soe as you could not choose but see it. What  
then shall a man say to this your manner of  
dealing?

6. A fift Father is *Theodore*: touching  
*transubstantiation*. Who, say you, saith the  
substance of bread and wine ceaseth not in the  
Sacrament: to which you tell vs *Valencia* ma-  
kes answeare that he erred in the Councel of  
*Ephesus*, though afterward he repented him, as  
if this were all the answeare, that either he or  
any man els giueth; or as if euen that were not  
true which *Valencia* saith of *Theodore's* erring Chap. 9 §. 3  
in the Councel of *Ephesus*: but to this place I  
answeared before shewing it neither to bee  
against vs, nor that to be *Valencia* his onely  
answeare but the last onely of 3. or 4. besides  
other men's answeares.

7. The 6. is *Epiphanius* touching images: of  
whom you say out of a certaine Epistle of his,  
he found a vaile at the entrance of the church  
representing the image of *Christ*, or some *Saint*  
which he cut in pieces, and withall commaded  
that none such should be heereafter suffered



Chap. 12. *ged by Bellarmine* speaketh most plainly of the  
 ——— *reall prafence.* Now for the later place I fee  
 not why you should be troubled at *Ribera's*  
 words of *Origen*. For hee doth not speake them  
 by way of anfwere to any obiection (though  
 you please to fay foe, for your words are thefe:  
 if we produce *Origen*; as if you did object some  
 place out of him which you doe not:) or  
 weakning his authority for his owne aduan-  
 tage, for he writeth noe cōtrouerfy, but onely  
 by way of general aduice: he himfelfe as he  
 faith hauing anciently beene well inclined  
 towards *Origen*, for the fame of his learning;  
 but finding him foe deeply censured by many  
 holy *Fathers* and general iudgmēt of the *Church*,  
 he altered his opinion of him: this I fay hee  
 speaketh onely by way of aduice being to  
 comment vpon *Malachias* the *Prophet* and being  
 there to treat which were the best interpreters  
 of scripture without any regard to any obiection  
 or controuerfy. Now what is this to your  
 purpose, or what can you except againft it? I  
 fee not, nor any man els nor euen your felfe I  
 thinke, if you marke what you fay. But why  
 should you alleadge *Ribera* the *Iefuit*, as if he  
 were the onely man that did condemne him.  
 See in *Bellarmin. de Script. Ecclef.* whether he  
 be not censured of errour by *S. Basil*, and  
 condemned of hærefy and reckoned among  
 Hæretiques by *S. Epiphanius*, as for *S. Hierome*,  
 it is well knowne how deeply he cōdemneth  
 him: Who alfo trāslated one of *Origen's* works  
 full

full of errorrs to that end; to desplay them: and euen in the 5. General Councel to say nothing of particular men, there is *anathema* said to him, and his writings, euen as to *Arius*, *Macedonius*, *Eunomius*, *Nestorius*, and *Eutyches*: and yet you could find noe body that should tax *Origen* of error but one poore Iesuit: though almost all this be mentioned by the same Iesuit and in the same place which you cite foe as you could not choose but see it. What then shall a man say to this your manner of dealing?

6. A fift Father is *Theodore*: touching *transubstantiation*. Who, say you, saith the substance of bread and wine ceaseth not in the Sacrament: to which you tell vs *Valencia* makes answeare that he erred in the Councel of *Ephesus*, though afterward he repented him, as if this were all the answeare, that either he or any man els giueth; or as if euen that were not true which *Valencia* saith of *Theodore's* erring Chap. 9 §. 3 in the Councel of *Ephesus*: but to this place I answered before shewing it neither to bee against vs, nor that to be *Valencia* his onely answeare but the last onely of 3. or 4. besides other men's answeares.

7. The 6. is *Epiphanius* touching *images*: of whom you say out of a certaine Epistle of his, he found a vaile at the entrance of the church representing the image of *Christ*, or some *Saint* which he cut in pieces, and withall commaded that none such should be heereafter suffered



Chap. 12. to hang there: to this you say *Sanders* and *Baronius* make answere, that they are not *S. Epiphanius* his words but the words of some counterfaiſt, & image-breaker: as if theſe two were the onely men that ſaid ſoe, or as if they ſaid ſoe onely, becauſe it was againſt the worſhip of images, without farther reaſon of their ſaying, or as if that were their onely anſwere: but in all theſe you faile ſowly. For it is not the anſwere of theſe two alone, but the common of almoſt all learned men; nor the onely anſwere, nor vpon any one or more man's bare word. That it is not the onely anſwere, may be ſcene in *Beſſarwine* who bringeth two more, one out of *Waldenſis* who ſuppoſeth it to haue beene ſoe done by *Epiphanius*, in regard of the *Anthropomorphit* hæretiques raigning at that tyme, the other is of *Marianus Victorius* & ſome others ſaying that, that was not the image of *Chriſt*. or any *Saint*, but of ſome profane man hung therein in the Church as if it had beene the picture of ſome *Saint*, that being noe fit place for it: by occaſion whereof I cannot but note your corrupt citing of this testimony as you call it of *Epiphanius*: for whereas the pretended words are theſe. *Cum inueniſſem imaginem hominis pendentem in eccleſia tanquam Chriſti aut alicuius Sancti, nescio enim cuius erat.* When I had found the image of a man hanging in the Church as if it were the image of *Chriſt* or ſome *Saint*, for I know not whoſe it was. You ſay thus that he found a vaile representing the image of *Chriſt*,

*Bell. lib. 2.  
de imag.  
cap. 9.*

or some *Saint*: which is plaine corruption. For *S. Epiphanius* saith in plaine manner, it was neither the *image* of *Christ* or any *Saint*, but that it was the image of a man he knoweth not who. Which if it had beene *Christ's* or any *Saint's* he would haue knowne whose it was: neither would he haue called the image of *Christ* or any *Saint* the image of a man: and then he maketh a comparison or likenesse betweene the hanging of that picture, and the picture of *Christ* or some *Saint*. Which sheweth plainly both, that it was not *Christ's* nor any *Saint's*: and also that it was the custome to hang the images of *Christ* and his *Saints* in the Church. It is also an idle senselesse expression of yours, when you say a vaile representing the image of *Christ*. For the vaile was not the picture of a picture, and therefore did not represent the image but represented the man: You leaue alsoe out those words *nescio cuius erat. I know not whose it was.* By all which is discovered both your corruption, and the probability of this answere, suppose these words were *Epiphanius* his: whereas indeede they are not: and this is the third answere, which you onely take notice of: but without taking notice or answering any of the reasons alleadged by any man for the same; Whereas *Bellarmino* alleadgeth noe lesse then 9. all very good, and substantiall ones: and some of them moral demonstrations, as that those words are a peece added at the end of the epistle, put to noe man knoweth how,



*Chap. 12.* nor with what connexion; another is that *S. Hierome* hauing translated that Epistle, whereto these words are added, maketh noe mention at all of them, or any such vaile; a third is, that in the 7. general *Council* where the *Iconoclasts* or image-breakers alleadged all that euer they could out of any author, they neuer mentioned any such authority as this of *Epiphanius*; which sheweth that either the words were not there or at least that they had not any shaddow of probability against the images of *Christ*: and *Epiphanius* the Deacon in that *Council* proueth two such places to haue beene corrupted by *Hæretiques*, and inserted in the works of *S. Epiphanius*; more may be seene in other authors; for this shall serue to discouer your honest and vpright dealing with *Epiphanius*, *Sir Humphrey*, and shew what cause you haue to cōplaine of our eluding or reiecting the *Fathers*.

8. But yet I shall discouer the same more going thorow with the rest of the *Father's* testimonies the next of which is *S. Cyprian's* touching *tradition* thus. From whence is this tradition? for the Lord commanded vs to doe those things, which are written, to which you say *Bellarmino* maketh answere that *S. Cyprian* wrote thus, when he thought to defend his owne error, and therefore it is noe meruaile if he erred in soe reasoning: it is true *Sir Humphrey*, *Bellarmino* maketh this answere, and it is a very good one and of it selfe doth serue the turne. For it is most true, that *S.*  
*Cyprian*

*Cyprian* there writt in defence of rebaptization Chap, 12. which he maintained, and because he saw it could not be impugned by the written word; but onely by vnwritten tradition which *S. Stephen Pope* then vrged against him, he reiected that *tradition* and fled to *Scripture* wherein the badnes of his cause put him to that hard shift. For prooffe whereof I will but onely aske you whether you thinke *S. Cyprian* was then in an error or not? I presume you will not deny but he was, otherwise you must grant that we may baptize such as haue beene baptized in your Church; and are conuerted to ours, or that you must baptize such of ours as fall to yours, because you may say yours is noe hæresy, but rather ours. But whether soeuer you say of these two, you I suppose will not, nor indeede can grant rebaptization: for it is contrary to your beleife & practize. Well then, it is an error: Likewise this error is not otherwise maintained, but by denial of vnwritten tradition, and cannot be ouerthrowne but by holding them: and therefore it must follow of necessity that it is an error to deny *tradition*. Or thus, if this rebaptization be an error and that it follow of that principle of holding to the written word onely, then is that principle false. For it is an ordinary rule in Logicke, that if a conclusion be false or impossible, the premisse or principle from whence it followeth must of necessity be false or impossible; and this rule is grounded vpon a certaine



**Chap. 12.** axiome, that *ex vero nihil sequitur nisi verum*. Of truth there followes nothing but truth: Soe rebaptization being an errour as you cannot deny, that principle of the onely written word from whence it followeth, and wherevpon it dependeth must needes be false. Whereby you may see *Bellarmines* argument to be good, and your owne to be of noe force. But besides *Bellarmine* added some authority to his reason, thereby giuing it a great deale of credit; which is that *S. Aug.* doth answeare and confute that whole Epistle of *S. Cyprian's* out of which these words are taken. Soe that you might haue said, that *S. Augustine* doth elude and reiect *S. Cyprian's* authority as well as *Bellarmine*, but that for shame you could not be soe bold with *S. Augustine* as you might be with *Bellarmine* though both said but the same thing.

*Bell. de verb.  
Dei. lib. 4.  
cap. 11.*

9. The 8. testimony is *S. Chrysostomes* touching *prinate Masse* in these words. It is better not to be present at the Sacrifice then to be present and not to communicate. *Bellarm.* say you, maketh this answeare that *Chrysostome* spake this as at other tymes, by exceeding the truth, when he would onely incite men frequently and worthily to communicate. Where first you wrong *Bellarmine*, in straying his words to the worst sense, and as I may say truly mis-translating them. For whereas he saith that *S. Chrysostome* spake this by *excesse per excessum* are his words, you say by exceeding the truth, which is false. For it is not all one to say

to say, that a man speaketh by *excesse*, and by Chap. 12.  
*exceeding the truth*. For there is a figure in Rhetor-  
 torique called *hyperbole* or *excesse*. Which  
 whosoever useth is not said presently to exceed  
 the truth, or speake vntruely as you would  
 make Bellar. say of S. Chrysost. but onely to  
 speake by *hyperbole* or *excesse* wherein the in-  
 tent of the speaker is not to be taken soe preci-  
 sely to the vtmost of his words, but with a  
 graine of salt, as we say, because by that  
 manner of speech, a man intendeth onely to  
 signify the greatnes of the matter, of which  
 he speaketh; whither it be commending or  
 discommending. And it is certaine some men vse  
 this figure more then others, and specially those  
 who are more eloquent and who are to frame  
 their discourse to the mouing of a popular or  
 vulgar auditory such as S. Chrysost. was, therefore,  
 for answere of the matter, Bell. saith well, that  
 this Saint being greatly moued with his peoples  
 coldnes in deuotion and backwardnes in com-  
 ing to the holy mysteries, spake by *excesse* to  
 make them more apprehend the illnes thereof as  
 we are wont also to say, a man were better not  
 heare Masse at all, then not to heare it deuoutly,  
 or a man is better not to doe such, or such a  
 thing, then not to doe it well, or willingly, and  
 the like; though indeede in our iudgment we  
 thinke it better the thing be done though with  
 some imperfection, then not at all. But this we  
 say to signify the desire we haue to see it well  
 done, or that we doe not receiue that content by  
 the



## 422 *The Holy Fathers a prooffe*

Chap. 12. the slender or sleight manner of doing it. And  
 ——— this is the very truth of S. *Chrysoft.* saying, as *Bell.*  
*Bell. de Miss.* maketh it to appeare plainly: both by an exam-  
*lib. 2. cap. 10* ple out of scripture and by other argument's out  
 of S. *Chrysoft.* himselfe which you may looke  
 better vpon againe, and consider well with your  
 selfe, whether you haue dealt well with *Bell.* in  
 alleadging his bare words, soe as if he had giuen  
 noe reason for his saying. Besids I doe not find  
 that S. *Chrysoft.* speake the very words which  
 you alleadge soe crudely and harshly as you  
 make him. For he doth not say plainly that it  
 is better not to be present at the Sacrifice, then  
 not to communicate: but to shew the indignity  
 of it, bringeth a similitude of a man that should  
 inuite a freind to a feast, and that freind coming  
 should onely sitt there, and not eate a bitt of  
 meate, he asketh whether in soe doing he doe  
 not putt an affront vpon his freind that inuited  
 him? and were it not better saith he that he had  
 not appeared at all? wherein he saith most  
 truely. Which for all that being but a simili-  
 tude, doth not hold soe rigourously in euerie  
 particular. Lastly I see not what colour there  
 is in this place, to disproue that which you call  
*priuate Masse.* For if Saint *Chrysostome* had said it  
 had beene better for the Priest not to say Masse,  
 then not to haue some to communicate with  
 him, it had beene something but to say of the  
 people, that it was better for them not to be  
 there, then not to communicate I doe not see  
 by what consequence it can be drawne against  
 the

*Chryf. hom.*  
*3. in ep. ad*  
*Ephes.*

the Priests saying Masse without communicants: Chap. 12.  
 especially seeing it is euident, that this Saint did  
 say Masse euery day and many of his people did  
 not cōmunicate past twice or thrice and many  
 also not past once in a twelue moneth.

V. Durant.  
 de rit. lib. 2.  
 cap. 4. n. 5.

10. The 9. ancient authour is *Prudentius*,  
 whose words you cite not, but onely say thus,  
 if we cite *Prudentius*, *Bellarmino* answeares I  
 say noe more of him, but that he playeth the  
 Poet, but what I pray you Sir is the reason  
 you forbear to cite *Prudentius* his words or  
 sense: any man may easily guesse there is some-  
 thing in the wind; something that you thinke  
 better concealed then discovered: but I shall  
 for once supply your want heerein. First putting  
 you in mind that in the beginning of this sec-  
 tion you told vs you would shew how we clude  
 or reiect the testimonies of the *Fathers*, or to  
 vse your owne words the records and real  
 proofes in *Fathers* and other learned authours  
 touching the chiefe points in controuersy be-  
 twixt vs. Now let vs see whither that for which  
*Prudentius* is obiected in *Bellarmino* be such or  
 not. The question in *Bellarmino* is whether the  
 damned soules in hell feele any benefitt by the  
 suffrages of the liuing or noe. For the affirma-  
 tiue he bringeth some sayings of *Fathers*, which  
 may seeme to insinuate as much, and among  
 others two verses out of *Prudentius* thus.

Sunt



*Sunt & spiritibus saepe nocentibus  
Panarum celebres sub styge feria.*

The English whereof is, *that the wicked spirits have often tymes holydayes, that is some ease of their paines, to which Bell. maketh noe other answer indeede, but that hee played after the manner of Poets, now I aske you whither this be a chiefe point of controuersy betwixt you and vs? it should seeme you take it foe: because you seeme in all this Section, as if you alleadged onely such as make for you in your controuersyes against vs: and your very words which you vse heere thus, if we cite Prudentius &c. import, as if you did cite Prudentius for your selfe in that matter, whereto Bellarmine answereth: yet it is plaine on the other side that there is not any difference betwixt you and vs in that matter. For I neuer heard that any heretique of this tyme said any such thing as that the damned find any release or ease of their paines by the prayers of the lyuing. What say you then Sir Humphrey doe not you alleadge Prudentius to very good purpose? doth not this shew a strange contentious spirit in you that care not what you say whether it be to the purpose or not, foe it may seeme somewhat against vs, though indeede it be not. But now for Bellarmines answer, it is true and good: and it is well knowne that Poet's words are not allwaies to be foe strictly interpreted, nor*  
truth

truth to be altogether soe exacted at their Chap. 12.  
hands, as at other men's: the restraint which  
they are faine to vse in the number of their  
verse, giuing them a little more liberty in the  
matter.

II. The 10. *Tertullian*, whose words you  
doe not alsoe cite, but onely say that if you *Bellarmino* answers his authori-  
ty is of noe great account when hee contra- *Bell. de Eccl.*  
dicteth other *Fathers*, and when it appeareth *lib. 3. cap. 6.*  
he was noe man of the Church. His words I  
say you doe not cite, but yet in saying, if wee  
object him, and indeede in naming him, you  
seeme as if you had some controuersy with vs  
in that point for which he is cited, which is of  
the Virginitie of our *B. Lady* in our Sauour's  
birth: that is, whether she were a Virgin in  
the birth alsoe or not. But though the hære-  
tiques of this age generally speake very mea-  
nely and contemptibly of this most sacred *Vir-*  
*gin*, yet I doe not find that your Protestants  
are soe earnest against her Virginitie, as to  
make the contrary a point of your beleife,  
much lesse a chiefe point as you make all that  
you bring ancient authors for in this place.  
But for the matter it is this: *Bellarmino* spea-  
king of an authority of *S. Ambrose* his, which  
might seeme at first sight to make against the  
same, then saith that *Origen* and *Tertull.* haue  
something like also; and soe answering al-  
together he sheweth of *Origen* & *S. Ambrose*,  
that they are not against vs by expounding  
those



**Chap. 12.** those places, which seeme against it by other  
 ——— plaine places out of them. For *Tertullian* he saith  
 his words are obscure, nor much to be reguar-  
 ded when he contradicteth other *Fathers*; and  
 when it appeares he was noe man of the  
 Church. Which last words you translate fal-  
 sely, and withall leaue out an authority of  
 speciall moment: the words falsly translated  
 are these. (*Cum constet*) since it appeareth. Whe-  
 reas you say *when it appeareth*. Which is a diffe-  
 rent sense; for aske any schoole-boy whether  
*cum* with the subiunctiue and indicatiue moode  
 be all one: the thing which you left out is *S.*  
*Hierom's* authority which *Bellarmino* alleadgeth  
 thus. Seing saith he it is euident as Saint *Hiero.*  
 speaketh, that hee was noe man of the Church:  
 these being Saint *Hierom's* very words: heere  
 then you see againe that it is Saint *Hierome* not  
*Bellarmino* alone that doth reiect *Tertullian*: nor  
 is Saint *Hierome* alone of the ancient *Fathers* in  
 this opinion of him, but almost all the *Fathers*:

*Vinc. Lerin.*  
*cap. 24.*  
*Hilar. in*  
*comment. in*  
*Math. cap. 5.*

*Vincentius Lerinensis* saith he was by his fall a  
 great temptation to many, and Saint *Hilarius*  
 saith there, that *Tertullian's* later errours, did  
 detract a great deale of authority from his  
 approoued writings. Soe then it is noe wonder  
 if *Bellarmino* make small account of him where  
 he contradicteth other *Fathers*. And soe you  
 may say that *S. Hierome, Vincentius Lerinensis* and  
*S. Hilarius* reiect and elude the *Fathers* as well  
 as *Bellarmino*.

12. The 11. is Saint *Hierome* of whom you  
 say

say that if you cite him, *Canus* makes answere Chap. 12.  
*Hierome* is noe rule of faith: but you tell vs not  
 where, or vpon what occasion you cite Saint *Hierome*,  
 noe more then you doe the three former *Fathers*:  
 though it be true that in that matter that *Canus*  
 speaketh of, which is the Canon of Scripture,  
 you haue Saint *Hierome* a little more fore you  
 in shew then in any thing els, or more then  
 you haue any other of the *Fathers*: yet I dare  
 say you wil be loath to stand to his iudgment  
 euen in that very matter for though this  
 Saint reckon the books of the old testament,  
 according to the Canon of the *Iewes*, which  
 you also follow, if a man should vrge you  
 with S. *Hieromes* authority euen in this point,  
 I beleue you would say the same, or more  
 then *Canus* doth, to wit, that he is noe rule  
 of faith, for S. *Hierome* alloweth the booke  
 of *Iudith* to be canonical Scripture, though  
 it bee not in the *Iewes* canon, which yet  
 you reiect; and on the contrary he saith  
 of Saint *Peter's* second epistle, *à plerisque reijcitur*:  
 it is reiected by most: wherein yet you  
 doe not follow him: this is for the matter.  
 Now for the words you doe not cite  
*Canus* right, for he doth not say that  
 Saint *Hierome* is noe rule of faith, (though  
 that be true as I shall shew presently) but  
 thus: hauing alleadged *Caietan's* saying  
 that the Church did follow S. *Hierome* in  
 reckoning the books of Scripture he denieth  
 it thus. For neither is it true, saith  
*Canus*, that S. *Hier.* is the rule of the Church  
 in determining the canonical books. Which  
 is most true.

*Can. de locis.  
lib. 2. cap. 11.*

*Præf. in  
Iudith.*

*Descript.  
eccles. Verb.  
Petrus  
Apost.*

Saint



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Chap. 12. *S. Hierome* is not the rule of the Church, but  
 ————— the Church is his rule, as appeareth in that  
*Hier. pref. in Iudith's.* he reckoneth *Iudith* among the Canonical  
 books, vpon the authority of the Church. Nei-  
 ther is it all one to say *S. Hierome* is noe rule  
 of the Church for determining which books  
 be Scripture, which not, and to say he is noe  
 rule of faith. Besides if *Canus* had said *S. Hiero-*  
*me* is noe rule of faith, he had said most true,  
 and nothing but what holy *S. Aug.* faith in  
 other words, in an Epistle to this same *S.*  
*Hierome*, and speaking euen of his writings  
 thus: *Solis eis scripturarū libris*, &c. I haue lear-  
 ned to giue that feare and honour to those o-  
 nely bookes of scripture, which are now called  
*canonical*, as to beleue most firmly that noe  
 author (or writer) of them hath erred any  
 thing in writing: but others I reade soe that  
 though they excell neuer soe much in any ho-  
 linesse & learning, I doe not therefore thinke  
 it true, because they thought soe, but because  
 they haue beene able to perswade either by  
 those canonical authors or by probable rea-  
 son, that they say true: and there he goeth on  
 specifying euen *S. Hierome* himselfe, and saying  
 vnto him that he presumeth he would not  
 haue himsoe wholly approue of his writings,  
 as to thinke there is no error at all in them.  
 The like he hath in another place shewing  
 plainly that any priuate Doctor may erre,  
 and consequently can be noe rule of faith. Yet  
 for all that, the authority of any such is very  
 great

*Lib. 2. de*  
*Bap. cont.*  
*Donat. cap. 3*

great in any thing wherein he agreeth with others, or is not by them gaine said. For that is a token that what he saith is the common tradition and beleife of the Church; which is a sufficient rule. Is this then to reiect and elude the Fathers, to say that one is noe rule of faith? if it be, then doth S. Aug. reiect and elude them: it is plaine therefore you doe but canill: for why may not Canus say the same of S. Hierome that S. Aug. doth?

13. After S. Hierome you come to Iustin; Irenaeus, Epiphanius, and Oecumenius, whom say you if you cite, Bellarmine answeres I see not how we can defend the sentence of these men from error. Heere againe as else where you forbear to tell vs the matter, for which you cite them or who of your authors cite them: For this would haue discovered your falshood and vanity. The matter then is concerning the damned spirits, whether they suffer anie punishment for the present tyme before the day of iudgment or not, these fathers thinke not the common consent of all other fathers, and of the whole Catholique Church is against them in it. How then shall Bellarmine excuse it from an error: but I pray you Sr Humphrey be thinke your selfe well, and tell vs againe whether this be any point controuerted betweene you and vs? I know it is a thing which you might better maintaine, then most or perhaps any one point of your faith, hauing these 3. or 4. Fathers for you therein; but yet I doe not

Bell. lib. 1. de  
Sanct. cap. 6



Chap. 12. find by your 39. articles or any other sufficient authority, that you hold that error much lesse as a chiefe point of your faith. Wherefore it is false that you say ( *when you cite these Fathers.* ) For you doe not cite them, neither is their error in a matter of controuersy betweene vs, I note heere also in a word, that whereas *Bellarmino* saith onely he doth not see how he can defend the opinion of *Iustin*, *Irenaeus* &c. from error you make him say, the opinion of these men, as if he did speake but slightly of the *Fathers* which is a great wrong. For though he doe not in all things and alwaies approue the opinion of euery particular man yet doth he allwaies speake with great reuerence of the *holy Fathers* as all *Catholiques* doe.

14. Lastly you come with *Salmeron* saying that if you produce the vniforme consent of *Fathers* against the *immaculate Conception* of the *Blessed Virgin*; *Salmeron* the *Iesuit* makes answer, weake is the place which is drawne from authority for *pauperis est numerare pecus. It is the signe of a poore man to number his Cattell.* Thus you say of *Salmeron* in a few lines discovering a great deale of fals-hood. For first it is false that you produce *Fathers* against the *Conception* of our *Lady*. That being noe controuersy, betweene you and vs but onely among our selues: wherefore if there be any such consent of *Fathers* it is not you that produce them but our owne authors, you onely

onely out of the great good affection you Chap. 12.  
 beare forsooth to our B. *Sauour* are ready  
 to embrace any opinion that may more de-  
 derogate from the dignity of his *blessed Mother* :  
 but what doe crowes looke for but carren?  
 Secondly it is false that *Salmeron* acknowled-  
 geth any such vniforme consent of *Fathers*  
 against him, or that he makes any such an-  
 sweare to them. It is true indeede he saith  
 the contrary part alleadge for themselues the  
 testimonies of the *ancient Fathers* and special-  
 ly of Saint *Augustine*. Which he answeareth  
 another way : but for those which he answea-  
 reth as you say here, they are onely later au-  
 thours or Doctours : as shall after appeare.  
 Thirdly it is false that hee acknowledgeth any  
 vniforme consent euen of these later Doctours  
 against himselfe : for he opposeth a farre grea-  
 ter multitude of Doctours against them vsing  
 that saying of *Elizaus* the Prophet: *plures nobiscum* 4. Reg. 6.  
*sunt quam cum illis* : there be more with vs then with 16.  
 them. Where then is the consent? Fourthly it is  
 a cunning tricke if not a false for you to ma-  
 ke this answeare seeme *Salmeron's* onely, whe-  
 reas he professeth to haue it out of Saint  
*Augustine* and Saint *Thomas* of *Aquine* citing  
 two or three seuerall places of Saint *Augu-*  
*stine* but it is well at lest that, though you con-  
 temne their authority, yet you doe not doe it  
 soe openly but couertly onely vnder the shad-  
 dow of a *IESUIT*. This therefore might be an-  
 sweare enough for you to shew that we doe



Chap. 12. not reiect or elude the *Fathers*: feing we haue  
 ——— our anfwere out of them: but to explaine the  
 meaning of *Salmeron's* faying that the place of  
 authority is weake, a little more, I will allead-  
 ge *S. Thomas of Aquine* his obiection and an-  
 fwere: he obiectioneth that the science of Diui-  
 nity cannot be argumentatiue: because faith he  
 it must argue out of authority or reason; not  
 out of authority because according to *Boetius*  
 the place of authority is most weake: not out  
 of reason because then faith hath noe merit: to  
 this he answareth that it argueth out of Diui-  
 ne authority; and faith that *Boetius* is to be vn-  
 derstood of humane authority, which he also  
 faith is the weakest kind of prooffe. Soe as by  
 this *Salmeron's* meaning is plaine not to reiect  
 authority, but onely to preferre reason before  
 humane authority: as it is most plaine that it  
 ought to be preferred. Besides *Salmeron* giueth  
 other answere as that he opposeth also a  
 contrary multitude of Doctours; he opposeth  
 the force of reason; he opposeth the consent in  
 a manner of the whole Church: concluding  
 therefore that though some of the contrary part  
 number a great many authors some 200. some  
 300. some but 15. yet the very nūbering shew-  
 eth them to be few according to that faying  
*Pauperis est numerare pecus*, it is onely for a poore man  
 to number his cattell: whereas a rich man's cattell  
 or other wealth is not soe soone counted: infi-  
 nuating thereby that his authors are soe many  
 that they are not to be numbred: and indeede

1. p. 9. 1. ar.  
 8. and 2.

he hath almost as many Vniuersities, kingdomes, commonwealths, religious orders and other communities for him as the other side hath single authors: By all which it is apparent that there is noe such absurdity in his saying as you would haue it seeme: for he slighteth not authority but preferreth onely greater authority before lesse, and reason before both: which noe man in his right witts can deny to be very good reason; where then was your reason Sir *Humphrey* when you read *Salmeron*? it was straying after some hæreticall fancy.


15. By this then that hath beene said in this whole chapter it may appeare how like your selfe you make that vaunting conclusion to your reader, that by what you haue heere said, he hath heard the prooffe of the Romish witnessses in the chiefe points, made good by the testimonies of the Fathers themselues. For disproofe whereof I should wrong my Reader's iudgement, if I should stand bringing other arguments then those, which I haue done already in answering euery particular place which you bring. Wherein I haue shewed not one Father of all these to be against vs, vnlesse it be in some one or two points, wherein they are as much against you, and in things which both you acknowledge for errors, and are contradicted by the common consent of other fathers, wherein I hope my deeds will waigh more with



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Chap. 13. any man of iudgement then your words: and  
— — — soe I passe to another section.

*Of the 13. Sect. which is thus entituled  
by the Knight. Our aduersaries con-  
uincd of a bad cause, and an euill  
conscience by razing of our re-  
cords and clipping their  
owne authors  
tongues.*

### CHAPTER XIII.

I.  N the later end of the former  
section, the *Knight* saith that  
many in our owne Church  
haue spoken freely and truly  
in particular points of doctri-  
ne with his, and against our tenets. For which  
the *Inquistours* haue passed their censure vpon  
them, blotting out such lines or leaues as ma-  
ke against vs: and now in this section he na-  
meth some authours in particular. To which  
I say that for the former part the *Knight* saith  
very true, there be and euer haue beene some  
light

light new fangled people, who giue too much liberty to their wandring thoughts and pennis, suffering themselues like chaffe as they are, to be blowne hither and thither with the wind of inconstancy. And such people they are for the most part that become haretiques, though some also remaine in the vnity of the Catholique church, yet soe as they suffer some things to escape, which deserue censure. Wherefore the Catholique church to preuent the danger and harne, which may come by such bookes, taketh the best order that can be in Catholique countries, that noe such bookes be printed till they be reuiewed, and aproued not to containe any thing contrary to faith and good manners: but because there haue beene many such writings published this last age, by occasion of heresy and liberty which came therewith, to the great preiudice of the Catholique faith there hath beene a course taken for the restraint of all such, not onely writings of Haretiques, but euen of Catholiques which haue any tange of heresy, either vtterly forbidding them or correcting them, soe as they may be safely read without danger of faith and good life. And this kind of care hath euer beene vsed in the Catholique church, though more or lesse, as the necessity of tymes hath beene greater or lesse. Soe we see in scripture it selfe, some that followed curiosities, becoming Christians confessed



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Chap. 13.

Socrat. hist.  
lib. 1. cap. 6.

their deeds, and burnt their books. Soe we see afterwards the books of *Arius* were commanded to be burnt and men forbidden to keepe them vnder paine of death, and soe of others which I will not heere stand vpon, onely contenting my selfe with one exāple of this kind, which for the antiquity and authority may be both prooffe and warrant for the practize of the *Catholique Church* now at this tyme, wherein the *Hæretiques* doe soe much cry out against the *Inquisition*, and *index expurgatorius*.

¶ 2. This example is that of *Gelasius* 1. Pope about the yeare 490. who in a Councel at Rome gathered for that end, made a Decree to declare what Scriptures were canonical, what Fathers and Doctours might be safely read, and what not: whereof hauing made a catalogue he addeth these words in the end. *Item opuscula atque tractatus omnium orthodoxorum &c.*

see in *Catholicus*  
what *Fathers* are  
forbid. - p. 57.

Also we decree to be read the workes and treatises of all the orthodox Fathers, who in nothing haue strayed from the company of the holy *Romane Church*, nor haue been separated from the faith and preaching thereof, but by the grace of God haue held with the same euen to the last day of their life; and then before he come to make a catalogue of the hæreticall books, which he forbiddeth, he saith thus. *Cætera quæ ab hæreticis &c.* Other things which haue beene written or preached by *Hæretiques* or *Schismaticiques* the *Catholique* and *Apostolique Romane Church* doth

not

noe way receiue, of which some few that come to mind and are to be shunned by Catholiques, we thinke good to sett downe heere: and soe there setteth them downe. Now I would know of the *Knight* or anie man els that crieth out soe bitterly against our *Index expurgatorius*, what he can say against it, that he may not say against this decree and *Council of Gelasius*: and against which we may not defend our selues by opposing it as a buckler against all their darts.

3. But of this matter therefore I neede not say more, it being euident by the light of nature that supposing there be a certaine rule of faith, to which all men must cōforme their thoughts, sayings, and writings, and that the swaruing from it is a declining to hæresy, it pertaineth to the *Catholique Romane Church* (which must of necessity be this rule of faith. For it hath neither spot nor wrinckle as *Gelasius* saith, which cannot be said of any Church els what soeuer) to preuent the danger that may come by such books forbidding the vse of them; and a more dangerous and vnnatural part it would be in her, not to vse this care, then it were in a Mother that should see sugar and ratts-baine lye together, and seing her child going to tast thereof should forbear to warne it; but leaue the choice thereof to the child. But of this matter I said somewhat in the beginning, and there being diuers learned treatises of this subiect particularly, I neede say noe more; but remitt such as desire satisfaction to them or

euen

Chap. 13.

*(Cathol.)*  
*See the Catholique*  
*Index p. 62.*

*Torn. 2. Council.*  
*p. 100.*

*See Austin on the*  
*contrain. V. 10.*  
*p. 22.*



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Chap. 13. euen to the very rules sett downe in the beginning of the *Index expurgatorius* which are grounded vpon soe good reason as I presume noe indifferent man that readeth them can disallow of them : I will not therefore stand particularly to examine euery particular authour and iustify the *Inquisition*, for it would be both a long & needlesse labour. Onely I cannot omitt one authour called *Bertram* whom, to turne my speech to you Sir *Humphrey*, me thinks you among all men liuing should neuer soe much as name, considering how much disgrace you haue sustained by translating his booke and venturing your owne credit, and the credit of your Church vpon the faith thereof : and for him I answere that though his booke were proued plainly to containe good Catholique doctrine in the matter of *transubstantiation*: yet because it was obscure in many places and thereby gaue occasion of erring : and indeede was of vncertaine authority, this onely being certaine that it hath beene in this last age published by Hæretiques, we know not out of what records with some errours of their owne inserted, therefore it might well be forbidden by the *Inquisition*? but I say you should of all men liuing most labour to haue the memory thereof blotted out, therewith to obliterate your owne shame.

4. Another thing which I am also to note is, concerning your coring of a *Canon* of the *Councel of Laodicea*, in this section; whereat I wonder,

wonder, that the *inquisition* hauing said no-  
 thing to it, why you should reckon it heere  
 among such authours, as you say are razed  
 or clipped by the *inquisition*. But let vs heare  
 what it is that you say to it? you cite the *Canon*  
 thus in English onely. We ought not to leaue  
 the Church of God, and innocate Angels: saying  
 withall that in the same *Council* published by  
 Merlin and Crabbe, by change of a letter,  
*Angelos* is turned into *Angulos*, *Angels* into  
*Angles* and *Corners*, thus, that we must not  
 leaue the Church of God and haue recourse to  
*Angles* or *Corners*. and this say you, lest soe  
 faire an euidence of an ancient *Council* should  
 be produced against *innocation* of *Angels*, thus  
 you, Sir *Humphrey*: wherein first is to be noted  
 your error in chronology, concerning the  
 tyme of this *Council* which you make to be  
 the yeare 368. which was 43. yeares after the  
 1. *Council* of Nice, whereas it was celebrated  
 before that *Council*. Secondly your corruption  
 in the translation and cutting of of the *Ca-*  
*non*, which is thus. *Non oportet relicta ecclesia*  
*ad Angelos abominanda idolatria congregationes*  
*facere, quicunque autem inuentus fuerit occulta*  
*huic idololatria vacans Anathema sit, quoniam*  
*relinquens Dominum ( I E S V M Christum ) fi-*  
*lium Dei accessit ad idola.* Noe man must, lea-  
 uing the Church of God, make congregations to the  
*Angels* of abominable idolatry: and whosoever  
 shalbe found exercizing this secret idolatry, let  
 him

Chap. 13.

P. Bin. to.  
1. Concil.

Con. Lao-  
dien, can. 35.



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Chap. 13. euen to the very rules sett downe in the beginning of the *Index expurgatorius* which are grounded vpon soe good reason as I presume noe indifferent man that readeth them can disallow of them : I will not therefore stand particularly to examine euery particular authour and iustify the *Inquisition*, for it would be both a long & needlesse labour. Onely I cannot omitt one authour called *Bertram* whom, to turne my speech to you Sir *Humphrey*, me thinks you among all men liuing should neuer soe much as name, considering how much disgrace you haue sustained by translating his booke and venturing your owne credit, and the credit of your Church vpon the faith thereof : and for him I answere that though his booke were proued plainely to containe good Catholique doctrine in the matter of *transubstantiation*: yet because it was obscure in many places and thereby gaue occasion of erring : and indeede was of vncertaine authority, this onely being certaine that it hath beene in this last age published by Hæretiques, we know not out of what records with some errours of their owne inserted, therefore it might well be forbidden by the *Inquisition*? but I say you should of all men liuing most labour to haue the memory thereof blotted out, therewith to obliterate your owne shame.

4. Another thing which I am also to note is, concerning your citing of a *Canon* of the *Council of Laodicea*, in this section; whereat I wonder,

wonder, that the *inquisition* hauing said nothing to it, why you should reckon it heere among such authours, as you say are razed or clipped by the *inquisition*. But let vs heare what it is that you say to it? you cite the *Canon* thus in English onely. We ought not to leaue the Church of God, and innocate Angels: saying withall that in the same *Council* published by *Merlin* and *Crabbe*, by change of a letter, *Angelos* is turned into *Angulos*, *Angels* into *Angles* and *Corners*, thus, that we must not leaue the Church of God and haue recourse to *Angles* or *Corners*. and this say you, lest soe faire an euidence of an ancient *Council* should be produced against *innocation* of *Angels*, thus you, Sir *Humphrey*: wherein first is to be noted your error in chronology, concerning the tyme of this *Council* which you make to be the yeare 368. which was 43. yeares after the 1. *Council* of *Nice*, whereas it was celebrated before that *Council*. Secondly your corruption in the translation and cutting of of the *Canon*, which is thus. *Non oportet relictæ ecclesiæ ad Angelos abominandæ idolatriæ congregationes facere, quicunque autem inuentus fuerit occultæ huic idololatriæ vacans Anathema sit, quoniam relinquens Dominum ( I E S V M Christum ) filium Dei accessit ad idola.* Noe man must, leauing the Church of God, make congregations to the Angels of abominable idolatry: and whosoever shalbe found exercizing this secret idolatry, let him

P. Bin. to.  
1. Concil.

Con. Lao-  
dien, can. 35.



## 440 *The true Citations of Councils*

Chap. 13. *him be anathema*, because leaving *IESVS Christ* the Sonne of God, he hath come to idols. Now where in this Canon doe you find the word *inuocation of Angels*; Which is the thing that you pretend to be forbidden: and much lesse doe you find such *inuocation of Angels* as we vse? For in this Canon is onely forbidden such idolatrical inuocation as the *Simonian* and other *hæretiques* did vse, præferring the *Angels* before *Christ*, and making them the creatours of the world and the onely or chiefe mediators, without whose helpe there was noe access to be had to God, which is the same wicked hæresy which Saint Paul speaketh against *Coloss. 2.* as all interpreters vnderstand him. By whose words it is plaine that those *Hæretiques* left *Christ* and had recourse to *Angels* in this sense. *Nemo vos seducat non tenens caput, &c.* Let noe man seduce you, not holding the head, that is, not holding by *Christ*. Now where doe you finde that we by *inuocation of Angels* forsake *Christ*? this place then maketh nothing against vs. Thirdly there is noe reason why you should charge vs with changing the word *Angelos* into *angulos*. For though some may reade it *Angulos* yet others reade it *Angelos* and euen two for one. For whereas *Binius* out of whom you your selfe cite this Canon, in his last edition of the *Councils* hath the Greeke text and three seuerall Latine translations thereof; all these haue *Angelos* and not *Angulos*, & *Bellarmino*, *Baronius*, and almost all other authors reade it *angelos* and according

according to that reading answere that triuiall obiection which your people ordinarily draw from thence against our adoration of *Angels* and *Saints* noe way excepting against the word, *angelos*, as if that were not the right reading, but shewing the sense not to be any way against vs.

5. Is it not then shamelesse dealing in you, to make your Reader beleue that we corrupt the reading, lest foe faire an euidence, to vse your words, should be brought against vs; whereas we keepe the euidence foe faire and entire, in our best editions that were it not for them, you would not know what the true reading were; you knowing withall, that there is noe cause why we should goe about to change the word, which is nothing against vs: for we forsake not *Christ*; we acknowledge noe angels to be the framers of the world, nor chiefe mediators, nor that without them we cannot haue access to God. These are all hereticall deuices, which we together with *S. Paul* and the Councel of *Laodicea* detest. But as I said before seing you would needs bring this impertinent obiection, I wonder why you did not bring it before, but heere in this place, as if the inquisition had commanded something to be blotted out, or the word *angeli* to be changed into *anguli*. But you wanted matter to fill out your section; and therefore you put that in heere, and withall to helpe it out yet a little more you tell vs of one *Henry Boxhorn* a learned professor of *Lonaine*, as you terme him, and who as you say



Chap. 13. say in your English text, being commanded to put the Decree of the *Inquisition* in execution, his hart was smitten, and his eyes opened to see the abomination of the Papacy; an idol in the temple, tyranny in the commonwealth, poyson and infection in religion: and therevpon became a conuert to the Protestant faith: thus you *Sir Humphrey*: but if such matter as this will serue your turne, you may haue enough; neither need you search corners to find out such obscure: fellowes as this *Boxborne* whose harts haue beene smitten, and their eyes opened; you might bring the Fathers of your religion for examples as *Luther*, *Caluin*, *Zuinglius*, *Beza*, *Carolstadius*, and who not: for though they might pretend feuerall causes, yet there was one principal one, which consisted indeede in the smitting of their harts, with a fiery dart of carnal loue. And when they found an *Eue* to giue them an apple, then their eyes were opened; and soe it proued also with your freind *Boxborne*, as I shall heere shew you by a brieife story of his life most authentically related by that graue and holy man *Oliuerius Manareus* of the *Society of IESVS*, in a certaine written treatise, wherein he recounteth onely the exāples of his owne tyme, and such as he himself knew had become Apostatas from the said *Society*: thus then hee writeth.

6. *Henry Buxhornich* Licentiate of Diuinity and Deane of the church of *Tielmond* not farre from *Louaine*, did often confesse himselfe to be soe

be soe certainly called to the Society, that he hath beene heard many tymes to say, that he did thinke he should proue a reprobate and be æternally damned, vnlesse he did enter there into: and he was wont to say it with soe great feeling that there was noe doubt but he spake it enflamed with heauenly fire. But his Mother endeauoured by all meanes to withdraw her sonne from soe good a purpose, and indeede preuailed soe farre as to make him differre it from month to month and from yeare to yeare. After some yeares falling sicke he was heard by some that euen told it me againe saith F. *Oliuerius Manavaus*, to repeate and renew his vow but being recouered he went on as before, yeilding to his Mothers enticements and concupiscences of the flesh, gaue the raines to his sensuality. In that tyme the hæretiques sacked and spoiled the towne of *Tielmond*, and killed all that did not either flye or hide themselves: heere then the poore *Licentiate* hidd himselfe in a certaine caue or denne the enemy running round about him on euery side, and almost lighting vpon him. But being in this daunger he had recourse as he was wont to God and our *Blessed Lady*, renewing his vow nine tymes together, and crauing pardon that he had not accomplished the same before: which almighty God hearing deliuered him, and he magnifying the benefit, resolved presently to fulfill his Vow: but being againe ensnared by the



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Chap. 13. by the allurements of his *Dalila* he did soe long  
 differt it till he became publicquely a sacrile-  
 gious concubinary giuing himself soe ouer to  
 his lust, that he kept a nest of women in his  
 howse. Being then questioned by the *Bishop's*  
*Picar.* he sent away all his women, & gaue his  
 oath that he would keepe himself within his  
 owne doores as in a prison. But he breaking his  
 faith, stole away the next night with a great  
 summe of money whereof most did belong to  
 the Church, carrying his concubine with him,  
 and marrying her afterwards according to the  
 custome of *Haretiques* became a Preacher and  
 Minister in *Holland*. A little after endeauouring  
 to reconcile the *Lutherans* and *Caluinists* he writ  
 a booke which he called *Concord*. in which he  
 speakes very bitterly of the Society of *I E S V S*,  
 calling the religious thereof *Esaues*: he became  
 presently extreame wicked who seemed before  
 endewed with angelical vertues and adorned  
 with admirable sweetnes of manners soe as by  
 word and example he drew many to vertuous  
 courses; but now he is become soe vgly to be-  
 hold as is related and his life soe execrable in  
*Holland* that noe man can endure him. His mo-  
 ther through the iust iudgment of God hauing  
 beene cause of his perdition was faine to leaue  
 him, not being able to endure his cruelty and  
 wicked manners: and whereas before she liued  
 in great abouondance, she is now become soe  
 poore as to liue vpon almes all crooked and as  
 it were double at *Louaine* getting what she can  
 by

by washing and spinning, euery man wondering at her, and admiring the iust reuenge of almighty God vpon her: thus farre this most true and faithfull relation. Whereto I may adde one word more which is this that a certaine Apostata Franciscan running away to *Breda* when it was in the hands of the *Hollanders* and where this *Boxhorne* was at that tyme chiefe Preacher and being lodged in his howse and in the next chamber to him and his Woman, he heard such kind greeting betweene them that night the one cursing the other and imputing their apostasy and future damnation to each other, this poore *Frier* repented himself, and therevppon came backe to his monastery and did penance, rather choosng to suffer a little outward austeriry then to carry about in the bottome of his soule such an inward assured testimony and beleife of his æternall damnation as he saw these two did. I might say more of the man's fine feates but there be bookes in dutch particularly of them as I heare: and soe I say noemore but that in this your learned *Buxhorne* whom you *Sir Humphrey* of *Licentiate* make a Doctor, as in all your other learned men that blessed Martyr *F. Edmund Campian* hit the right veyne and discouered the true cause of their apostasy, when he told the Vniuersity men, it was not any *Charks* or *Hammers* that held them backe: (as I may say also it was not any razing of euidences that made *Boxhorne* fall from his faith) but that



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Chap. 13. there were certaine *Lutheran* baites, where-with  
 — many of them were catched, which were. *Au-  
 rum, gloria, delitia, veneres. Gold, glory, delights,  
 and Venus:* of which some are catched with one,  
 some with another: and soe you see this your  
 learned Professer had soe deeply swallowed  
 the last of the fower baites that it made his sto-  
 macke turne at the Catholique faith, which ex-  
 horted him to contemne some of them as gold,  
 & glory, and forced him to forbear others, as  
 his base and bestial delights: and soe forsaking  
 all obedience to humane and diuine lawes, at  
 one clapp became a rebell to his Prince, an  
 Apostata to religion, and enemy to the Ca-  
 tholique faith: therefore of such fellowes the-  
 re is noe other account to bee made, but let  
 them goe, as the Scripture saith of one of their  
*Act. 2. 25.* chiefe Leaders. *Vt abiret in locum suum: That hee  
 might goe into his owne place.*



Of the 14. Sect. the title whereof is this.

Our aduersaries convicted of their  
defence of a desperate cause by their  
blasphemous exceptions against  
the Scripture it selfe.

#### CHAPTER XIV.

1. **T**O this section the Knight giueth a beginning by occasion of *Bexhorne's* words in the last section, of an idol in the temple. Wherevppon he very wittily tells vs, that when we see the abomination of desolation standing in the holy place, we must flye to the mountaynes of the Scriptures, as *S. Chrysostome* saith: but yet he thinks we will not come to triall of scriptures, because saith he, are we not all eye witnesses, that *Christ* and his *Apostles* are called in question at the *Popes* assizes? and there arraigned and condemned of obscurity and insufficiency in their gospel? is not the sacred bible saith he ranked *inter libros prohibitos*, in the first place; in the catalogue of forbidden books? & then he bringeth *Corn. Agrippa* complayning of the *Inquisitors* that they will not admitt men to proue their opinions by scriptures. This is the *Knight's* discourse which vpon examination will proue as foolish, as he thinks it witty. I answere therefore that though *Catholiques*



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**Chap. 14.** hold for most certaine, that the Scripture is not the sole rule of faith, nor that out of it alone all controuerfies can be decided: as for example that in particular which bookes be canonical Scripture which not; Yet for most things now a dayes in controuerfy, many Catholiques haue offered to try the matter by onely scripture, some hauing also written books of good volume, to shew the Scripture in the plaine and obuius sense, to make positiuely for vs, & our Doctrin in most points, & against vs in none. Whereof a man may also haue a brieft tast in the defence of the censure, in the praeface, in these points following of Supremacy, real presence, iustificatiō, absolutiō, Vowes, traditions, obseruance of the cōmandements, satisfaction, prayer for the dead, prayer to Saints &c. in which respect therefore I may aske you Sir Humphrey how you come to be soe sure that we will not come to the triall of Scriptures? for though we ground many points vpon tradition and practize of the Church, yet doe not we ground others vpon plaine and expresse authority of Scripture? from which you are faine to fly running into this or that corner, of I know not what figuratiue or tropical interpretation, or euen denying the very bookes of Scripture: nay what point is there that we doe not bring better proofes out of Scripture for it, which yet we neede not, then you can bring against it, which yet is absolutely needfull on your part, you standing soe vpon Scripture as you doe.

*Anker of  
Faith.*

2. As for that which you ſay of the Popes Chap. 14.  
 queſtioning *Chriſt* & his *Apoſtles* at his Affizes  
 for obſcurity and inſufficiency this is a ſpeech  
 vttered I ſuppoſe by you onely in the feruor of  
 an hæreticall ſpirit: wherein therefore a man  
 is not to looke for much truth? but yet I may  
 aſke wherein I pray you doth the Pope queſtion,  
 or condemne *Chriſt* of obſcurity & inſufficiẽcy?  
 what hath *Chriſt* left written to be queſtioned or  
 condemned? his *Apoſtles* & *Euangelists* indeede  
 haue left ſome things in writing: of which  
 ſome are hard euen by the iudgmẽt of Scripture  
 it ſelfe? for ſoe ſaith S. Peter of the Epistles of 2. Pet. 3. 16.  
 S. Paul, which ( ſaith he ) the vnlearned and  
 inconstant doe abuſe as they doe others Scrip-  
 tures, to their owne perdition: and S. Au- *Aug. Conf.*  
 guſtine findeth ſoe much difficulty in the firſt *lib. 12. c. 14.*  
 verſe of the whole Scripture which to a man  
 ſeeming is as eaſy, as any other verſe what  
 ſoeuer, that hee is faine to acknowledge the  
 wonderfull profoundnes thereof: it is S. Peter  
 and S. Aug. therefore that call to their affizes if  
 you will needs haue it ſoe) and there arraigne  
 and condemne S. Paul & Moyses of obſcurity,  
 not the Pope: & ſoe for inſufficiẽcy if any body  
 condemne it, it is S. Iohn in ſaying that: all things  
 are not written: & S. Paul in willing the Theſſalonians 2. Theſ. 2.  
 to hold the traditions, which they had learned whither 14.  
 by ſpeech or letter: by word of mouth or writing:  
 they are the *Apoſtles* & Doctors of the Church  
 that acknowledge that hardnes of Scripture, or  
 what ſoeuer it is, which your Worſhip is pleaſed



**Chap. 14** to call *insufficiency*. What impertinent flaunting is this then in you Sir *Humphrey*, to tell vs the Pope questioneth *Christ* and his *Apostles*. To talke thus of *Asizes* and *arraigning*, as if you would haue vs know you are the Sonne of a Grand-Iuror: whom it is pittie, you did not succede in the place, since you haue the termes soe ready in your mouth.

3. But to lett that passe I likewise answere you for our ranking the bible in the first place of *prohibited bookes*, as you say we doe, that it is false and false againe. For it is not in the catalogue of such bookes; onely in the rules which concerne the *index* there is mention how the free vse of vulgar translations is not to bee permitted, but for the Latine vulgar translation there is noe manner of restraint: though if there had beene, we might very well haue warranted it by the authority of S. *Hierome* who did noe way admitt such free vse euen of the Latine bibles; for hauing spoken largely and learnedly out of Scripture of the hardnes and obscurity of scripture, he complaines that euery body did presume to take, reade, and teach it before they learned it themselves, disallowing that euen such as himself should goe from secular learning presently to the holy Scriptures, and interpret them at their pleasure. S. *Hierome* then thought them hard, and was not soe free in allowing the reading of Scriptures as you are. For if he doe not allow the reading thereof in Latine to men and Scholars, how much lesse would

**Reg. 4.**

**Ep. ad Pan.  
lin.**

would he haue allowed it in English to womē Chap. 14.  
and Children ? Besides it is noe such cryme to  
forbid the reading of scripture to some sorts of  
people, as may appeare by this testimony of this  
holy *Father* , who in the same place also saith  
moreouer that the beginning of *Genesis* , with  
the beginning and end of *Ezechiel* were not to  
be read by the *Iewes*, till they came to 30. yeares  
of age ; which kind of forbidding is noe dero-  
gation but a great commendation of the holy  
scripture. And I call it but a kind of forbidding;  
for it is farre different, though you make it all  
one, from the forbidding of hæreticall bookes.  
For these are forbidden as wicked, detestable, &  
of themselues dangerous ; the other out of re-  
uerence and honor dew vnto them and in re-  
guard of the danger which may come by them  
not of theselues, but in regard of the weaknes  
of the Reader, for want of necessary learning &  
humility : both which a man that is to handle  
the Scriptures must come well prouided of.

4. For *Cornelius Agrippa* it maketh noe more  
matter what he saith, then what you say: for it is  
but aske my brother if I bee a theife : but it is  
fine that these fellowes cannot be inuited by  
a generall Councell with promise of all securi-  
ty that can be desired to come and propound  
what they can say out of scripture, or any way-  
els, and yet when they come before a Iudge  
they will dispute forsooth and by disputing  
auoide the rigour of the Law. Indeede I cannot  
blame them ; but if this seeme reason to you,



Chap. 14 why doe you deny Catholique Priests the like  
 ——— liberty of Disputation? How often and earnestly haue they desired it but could neuer obtaine it? But neither euen in that case with vs are people denied any conuenient liberty: neither is there any credit to be giuen to *Cornelius Agrippa*. For being a Magitian he may very well be said to haue shaken hands with the Diuell the father of lies. Which you your selfe it seemes knowing and suspecting that his testimony would not passe for current, you tell vs we shall heare our owne authors how they speake of the Scriptures. For you tremble to speake it as your words are. You tell vs some say they are dead characters, a shell without a kernel, a leaden rule, a wood of theeues, a shop of Hæretiques, imperfect, doubtful, obscure, full of perplexities, with many more epithets, which I let passe, these being of the very worst and especially the last 4. for which you alleadg *Lesbius*, alleadging likewise for euery one of the rest a seuerall authour. Whereto not to stand answearing euery one seuerally, the matter being the same of one and all, I say in generall, that these things are spoken not of the Scripture, as it is in it selfe that is consisting of both words and meaning, as it were life and soule together, but of the bare words and letters onely which Hæretiques still doe and euen haue abused as the Diuell himselfe did to our *Sauour* and in this sense it is a wood of theeues. For as theeues runne into  
 a wood

a wood to escape thereby, ſoe doe Hæretiques Chap. 14  
runne in all controuerſies to the letter of the  
Scripture, leauing the true ſenſe and fra-  
ming a falſe one according to their owne  
fancy. Which is that that Tertullian ſaith that  
there is noe good to be done with hæretiques *Tert. de  
præſ. cap. 17*  
by Scriptures for that either they deny the  
booke or peruert the ſenſe, and whatſoeuer  
wee ſay they deny or what we deny they de-  
fend: and ſo a wood of theeues, and ſhop of hæ-  
retiques, dead characters, and the like are all  
one: the meaning of all being ſoe as theſe  
ſpeeches are not meant of the Scripture pro-  
perly in it ſelfe, as I ſaied before, but as it is  
yours or as it is made by you and other Hæreti-  
ques, and yet alas good man you tremble to  
heare the words that doe but expreſſe your  
owne deeds. Alac for you that your ſtomacke  
is ſoe queaſy, that it cannot endure to heare  
that, which you are bold and hardy enough to  
doe by your daily practiſe.

5. But becauſe you are ſoe dainty that your  
ſtomacke turneth at what our moderne au-  
thors ſay of you, let vs ſee whether it wil broo-  
ke any better what that ancient & learned Fa-  
ther S. Hierome ſaith. Let vs ſee whether your  
tender conſcience wil be ſoe ſcandalized at his  
words as you ſeeme to be now at ours. *Marcion Hierom. 1.  
& Baſilides ſaith he, & cateræ hæreticorum peſtes nō Gal.  
habent Dei Euangelium, quia non habent Spiritū San-  
ctum, ſine quo humanum fit Euangelium quod docetur.  
Nec putemus in verbis Scripturarum eſſe Euāgelium,  
ſed*



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Chap. 14. *sed in sensu, non in superficie, sed in medulla; non in sermonum folijs, sed in radice rationis. Dicitur in Propheta de Deo. Sermones eius boni sunt cum eo. Tunc Scriptura utilis est audientibus cum absque Christo non dicitur, cum absque Patre non profertur, cum sine spiritu non eam insinuat ille qui pradicat, alioquin & diabolus qui loquitur de scripturis, & omnes hareses secundum Ezechiel inde sibi consuunt ceruicalia quae ponant sub cubito vniuersa aetatis &c. Grande periculum est in ecclesia loqui, ne forte interpretatione peruersa de euangelio Christi hominis fiat euangelium aut quod peius est Diaboli. Marcion Basilides and other plagues of Haretiques haue not the Ghospel of God, because they haue not the Holy Ghost: without whom it becometh the ghospel of man which is taught. Nor let vs thinke that the ghospel is ( or consisteth ) in the words of scripture but in the sense, not in the superficies ( or barke ) but in the pith; not in the leaues of speach ( or word ) but in the roote of reason. It is said in the Prophet of God. His speeches are good with him: then the Scripture is profitable to the hearers when it is not spoken without Christ, when it is not brought without the Father, when he that preacheth doth not insinuate it without the Holy Ghost, otherwise both the Diuel who speaketh out of Scripture and all heresies according to Ezechiel make themselves pillows out of it to put vnder the elbowes of all ages. It is a great danger to speak in the Church lest perchance by peruerse interpretation of the ghospel of Christ there be made the ghospel of man or which is worse the Ghospel of the Diuel. Thus farre Saint*

Saint Hieromes words, which mee thinks with-  
out more adoe may easily answere your who-  
le argument for in them this holy Father sayth  
as much or more as all those Epithets which  
you bring out of our feveral authours put to-  
geather and withall sheweth in what sense  
they are to be taken. Soe as if you will say any  
more of this matter you must vndertake the  
quarrel against Saint Hierome. You may doe  
well also to note the very first words: *Marcion,*  
*Basilides & cetera haeticorum pestes* : among  
whom you haue your part.

6. Now for the 4. last epithets which you  
bring out of *Lesius*, though they seeme not  
such strange termes, as some of the rest, yet  
they are farr worse and more derogatory from  
the holy Scripture if they be there as you say.  
I haue therefore more particularly examined  
him, whither he say soe or noe: and whe-  
reas the words being all put downe by you  
heere as it were feuerall epithets, a man  
would haue thought they had beene all soe  
together in the authour himselfe, I say first  
that there be neither any such words lying  
together, nor any such a part, nor any one  
word of those, that I can find in that whole  
place or reason which I may call a chapter, for  
it is in manner of a chapter, much lesse any  
of them vttered of the holy Scripture, though  
the whole Chapter or discourse in that pla-  
ce be onely of the Scripture, and to proue  
that

*Les. Consul.*

*Qua sit fides*

*& c. rat. 11.*



Chap. 14. that it alone and of it selfe can not be a rule of  
 ——— faith. Which he proueth by many reasons, one  
 is because by it we can not iudge of the *Scripture*  
 it selfe, and soe the very rule shall remaine vn-  
 certaine, which ought to be most certaine.  
 And in this place he hath the word *incerta*,  
 which though it signify the same with some  
 of the words heere alleadged, yet is it not the  
 same word. But yet heere *Lesius* is farre from  
 saying that the *Scripture* is *uncertaine* in it self,  
 that is, that the doctrine thereof is doubtfull:  
 but onely that our rule wilbe *uncertaine* to vs  
 or rather we *uncertaine* of the rule, because  
 we cannot know the *Scripture* by it self. For  
 example that this booke is true scripture, not  
 suppositions, or feigned; or that this is the  
 true meaning and sense thereof. And this kind  
 of *uncertainty* is noe derogation to the *Scripture*.  
*Lesius* his second reason is that, that can-  
 not be a certaine rule which may be accom-  
 modated or fitted to contrary doctrines, as he  
 saith, *Scripture* is by seuerall Hæretiques for  
 establishment of quite different opinions. His  
 3. reason is this: that cannot be a iudge, that  
 cannot clearely determine on which side sen-  
 tence is giuen, but leaueth it soe, that the  
 partyes may still contend one affirming the  
 sentence to bee for him, another for him.  
 And soe he saith is the scripture laying aside  
 the exposition of the Church, and *Fathers*.  
 Whereto he there bringeth also an example of  
 two men, who going to law would admitt  
 noe

noe other iudge but the Law booke; one bring- Chap. 14.  
ing one Law cleerely for him, as he thinketh;  
the other another Law as cleerely for him in his  
iudgment, of which suite there could neuer be  
an end foe. Fourthly he sheweth by experience,  
that this rule of Scripture is not sufficient for  
ending of Controuersies: because the *Lutherans*  
*Caluinists* and *Anabaptists* are alltogether by the  
eares, yet euery one alleadging Scripture for  
himselfe. Lastly he saith that the Scripture it  
self in noe place sendeth priuate men to seach  
the Scriptures in doubtfull matters, but to the  
Church and Pastours praesiding therein.

7. This is the whole substance of *Lessius* his  
discourse in that place, wherein I would gladly  
heare what word there is derogating from the  
dignity of holy Scripture or any way condem-  
ning it of imperfection, doubtfulnes, ambi-  
guity, and perplexity? some of these things  
might bee truely said and in a good sense, as  
the doubtfulnes or ambiguity in the same sense  
that I spoke of the vncertainty, not in it selfe  
but to vs-ward. But for the imperfection, because  
that is a great matter with you, I absolutely  
deny it: for neither doth any Catholique say *Sancti Moniti of*  
either that, or any thing els from whence it *Traditions pag*  
may be gathered. For it is not all one to say, *101.) Cap. 70.*  
that it alone is noe sufficient rule, and to say it *p 34 356*  
is imperfect: for though you imagine that the  
all sufficiency, or contayning of all things  
expresly, is a necessary point of perfection, you  
are deceiued; for then would it follow, that  
the



Chap. 14. the ghospel of S. Mathew S. Marke and other  
—— — particular books should be imperfect, and specially that of S. Iohn, wherein he saith expressly that all things are not written; neither if all the Scripture did containe all things in that manner as you would haue it, and soe were perfect in your sense, yet would it not euen then be a sufficient rule of faith of it selfe alone: for it would still bee a booke or vriting, the very nature whereof doth not suffer it to be the sole rule of fayth or iudge of controuersies; for a Iugde must be able to speake, to heare, answere &c. whereas the nature of a booke or writing is as it were to leaue it selfe to be read, and expounded by men; for in case two men should expound it differently, the nature thereof doth not require that it should say whether of the two expoundeth it right. The perfection therefore of it doth rather consist in the truth, fulnesse of wisdom, profoundnes, maiesty, grauity, efficacy, authority, and certainty, then in containing all things expressly as you require & soe long as it hath those perfections containing with all the principal matters pertayning to faith, and teaching vs a certaine and infallible way, whereby we may come to the knowledge of the rest which is the Church, it cannot be said to be vnperfect or to want any perfection dew therevnto. And this may be answere sufficient to the rest of this Section which is nothing but a litle more of such wise stuffe: for you tell vs we decline Scriptures as vnperfect, the fathers as counterfeit,

ſect, the Proteſtants as hæretiques, our owne authors as erronious. Of which there is not one true word but this, that we decline Proteſtants as hæretiques: for ſoe we doe indeede; but for the reſt it is moſt falſe. For what Catholique did euer decline the authority of our Schoole Diuines or ancient fathers much leſſe call the one erronious or the other counterſect. Some one may haue ſtrayed a little from the common opinion of the reſt in ſome one particular point or perhaps haue beene corrupted by hæretiques, and ſoe we may decline that particular author in that particular point, but call him erroneous or counterſect we doe not: nay we giue you leaue to name that Father or Catholique Doctor, to whoſe iudgment we will not ſtand for trial of the controuerſies betweene you and vs: and if hee be for you in one, I will vndertake he ſhalbe againſt you in 5. or 10. others for that one. With what face then can you ſay we decline them? but becauſe I imagine you reflect moſt in this ſaying vpon this worthy worke of your owne. I leaue it to the conſideration of the indifferent Reader whether I haue ſoe declined one author either moderne or ancient; or whether I haue not ſhewed euery one which you haue brought to be quite againſt you. Now for the Scripture becauſe you ſay wee decline it as vnperfect I challège you to name the man that ſaith it is vnperfect & for that reaſon declineth it. You fathered indeede that terme vpon *Leſſius* but I ſhewed it to be moſt falſe, for that he hath



Chap. 14. hath not the word at all in that chapter much  
 lesse doth he say it of Scripture, and lesse againe  
 doth he decline the trial thereof in regard of  
 the imperfection but onely in regard that it  
 being a written word noe hæretique can be  
 convinced by it, as I shewed also euen now  
 out of *Tertullian*, who saith it is but lost labour  
 to dispute with an hæretique out of scripture.  
 But because I see your drift in the often repeti-  
 tion of the word *imperfect* is onely to beget in  
 men's minds an hard conceit of vs, as if we  
 made small account of scripture, I would know  
 of you who they be that haue preserved the  
 Scripture with such care for soe many ages?  
 who they be that haue translated, commen-  
 tend, and expounded them? who they be  
 that haue made soe many decrees in particu-  
 lar and general Councils for the preserua-  
 tion, authority, reuerence, and dew vse of  
 them? who they be that haue filled libraries  
 with learned works not onely expounding the  
 particular passages, but frequently and largely  
 declaring their necessity, dignity, vtility, and  
 other perfections? Let any man by these effects  
 iudge who reuerenceth them most Catholiques  
 or Protestants? Let him compare the labours  
 of the one with the labours of the other and  
 then he shall soone find the truth of this  
 matter.

De pr.  
 cap. 1

ven.

B. 2.

Ep.

Sr.

Sp.

8. But because you still talk of our *declin-  
 ing of Scripture*, besides that it is false, as I said  
 before, for we are content to aduitt any kind  
 of triall

of triall with you, to take that alsoe out of your mouth. I answere you farther, that in this we cōdescend more vnto your infirmity being willing to try all wayesto gaine you, then we neede, or you can of right challenge. For we acknowledge that saying of Tertullian's most true, Whereby hee as it were stoppeth this gapp against you. *Hunc igitur potissimum gradum obstruimus, non admittendos eos ad vllam de scripturis disputationem si ha sunt vires eorum, an ne eas habere possint dispici debet cui competat possessio Scripturarum, ne is admittatur ad eas cui nullo modo competit.* We stopp vp this entrance chiefly that they ( that is hæretiques) are not to be admitted to the disputation of Scriptures if in these their force consist, we must see whether they may haue them to whom the possession belongeth, lest he be admitted therevnto to whom it in noe wise belongeth: as also that other place wherein conformably to the question which heere he maketh this being an important point) hee defineth. *Non esse admittendos hæreticos ad ineundam de Scripturis pronocationem, quos sine Scripturis probamus ad Scripturas non pertinere.* That hæretiques are not to be admitted to the challenge of Scriptures, whom without Scriptures we prone not to pertaine to Scriptures: that is not to haue any thing to doe with them. For, saith he, if they be hæretiques they cannot be Christians, and not being Christians they can haue noe right to Christian writings. Wherefore Sir Hamphrey while you stand bragging of Scriptures and chalenging vs, we may say vnto  
Gg you



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Chap. 14 you as the same Tertullian saith consequently in the same place. *Qui estis? quādo & vnde venistis? quid in meo agitis non mei? quo denique Marcion iure siluam meam cadis, &c.* Who are you? when and whence haue you come? what doe you in my ground, you that are not mine? by what right o Marcion dost thou fell my wood? by what leane o Valentine dost thou turne my fountaines? by what authority o Apelles dost thou remoue my bounds? It is my possession what doe you others heere sowing and feeding at your pleasure? It is my possession. I possesse it of old, I possesse it first: I haue the Originals from the owners whose the thing was. I am the heyre of the Apostles, as they haue bequeathed vnto mee by will, as they haue committed to my custody, as they haue adiuured mee, soe I hold. For you truely they haue euer dis-inherited you and cast you of as strangers and enemyes. This is Tertullian's discourse and wordes: wherein it is but changing, the names Marcion, Valentine and Apelles into Luther, Caluin, Beza or if you will into Sir Hum. Linde and it will fitt as well as if it were made for you, or spoken in answere of what you say heere, that if you bring Scripture we decline it for heereby you may see how much you are mistaken. We doe not decline it: but we decline you from it, telling you it is none of yours, you haue nothing to doe with it: the Scriptures were committed to the Church by the Apostles, to be kept; they are the Churches euidences therefore noe man out of the Church as you are hath to doe with them as Tertullian telleth you heere, and as I told you in my dedicatory

catory epiſtle; out of another place of his; that we muſt firſt ſeeke out where that faith is, to which the Scriptures belong, where the men to whom Chriſtian diſcipline was deliuered. You muſt firſt ſhew your ſelues to be theſe men, to haue this faith before we can admitt you to the Scriptures. You muſt firſt ſhew your ſelues owners of the land, before you can claime the writings and evidences which belong vnto it, and which make good the title. Therefore Sir *Humphrey* I cannot leſſe admire your impudency in this which you ſay of Scriptures then in any thing els which in all this *Lindy* treatiſe you haue ſaid: though indeede as you goe drawing towards an end you ſhew you ſelf ſtill more like your ſelf in this kind as ſhall appeare by the following Sections.



Gg 2

Of the



*Of the 15. Sect. the title being this. Our  
chiefest aduersary Cardinal Bellarmine  
testifieth the truth of our doctrine in  
the principal points of controuersy  
betwixt vs.*

## CHAPTER XV.

**I**N this Section your drift is to  
proue the truth of your doctri-  
ne out of Bellar. who you say  
is inforced to confesse the *anti-  
quity and Safety* of your doctri-  
ne, and plainly to acknowledge the Vncer-  
tainety and nouelty of his owne. For which end  
you produce 8. seueral places, six whereof I haue  
answeared before, and there also shewed that  
some are nothing in the world to the purpose,  
others most grossly falsified. The 1. place, to wit,  
that noe mā can be certaine of his faith, because  
he cannot bee certaine he receiueth a true Sa-  
crament, because that dependeth vpon the Mi-  
nisters intention, is answered and proued most  
foolish *chap. 10. n. 7. 8. & c.* the secōd place which  
is of *transubstantiation* as if Bellarmine confessed it  
probable that it could not bee proued out of  
scripture, is answered in *Cap. 9. §. 2. n. 22.*  
concer-

concerning which I onely note that in this place you haue a new corruption. For whereas *Bellar.* saith onely that yt may be doubted whether there be any place of Scripture soe plaine as without the declaration of the Church, to enforce *transubstantiation*, because some learned me as *Scotus* did doubt thereof, though *Bell.* saith to him the Scripture seemeth soe plaine as to enforce it, heere you make him say it may be doubted whether the Scripture will beare it, which is cleane another thing, for to enforce a sense, & beare a sense, are two Seuerall things, neither did *Scotus* or any Diuine els euer make question, but that the scripture would beare that sense; but whither that were soe cleare and obuious a sense as of it selfe, to enforce the beleife of *transubstantiation*. The 3. place which is of *Masse without cō-* *Bell. lib. 2.*  
*municants* I passed ouer before as impertinent to *de Miss. cap.*  
the purpose; and soe I might doe heere, but for 9. & 10.  
the Reader's fuller satiffaction I answere. *Bellarmino* saith that *Masse* is ordained both to offer sacrifice to God, and to nourish the people with spiritual food: in which respect as it is not vnlawful to offer it to God, though there be none to communicate, but very lawfull, good, and holy; soe is it more perfect and as I may say in a certaine sort more lawfull, where be some to communicate. For then it hath both the ends for which it was ordained. Now what doth this make for you Sir Knight, or against vs? as also that which followeth heere, to wit, that there is not any expresse mention among the *ancient*,  
Gg 3 where



**Chap. 15.** where none did communicate but the *Priest* alone, but onely coniectures: For noe more is there any expresse mention to the contrary, that noe *Priest* might, nor euer did say Masse without communicants, which vnlesse you can shew in *Bellarmino*, you say nothing against vs: neither if you could shew it, should you therefore say any thing for your owne sacrificelesse communion; which hath noe affinity with our Masse: the essence whereof consisteth in being a Sacrifice and communion in being a participation of the same Sacrifice. Your Protestant communion, being but a bitt of vnblest bread and noe participation of Sacrifice, for you absolutely deny all manner of visible Sacrifice in the Church. Now for *Bellarmines* coniectures, it is true he giueth them noe other name but of coniectures, but they are such as may with great probability perswade any indifferent man to conclude, that many times and I may say much more frequently the *Priest* said Masse without communicants, then with them. And the lest of them is such, that if you had but halfe such an one for any point you hold, you would vaunt it and triumph as if you had an vnanswearable demonstration. But be it soe or bee it not of some of the peoples communicating whensoever the *Priest* said Masse: what maketh it to our purpose, which is whether it be lawful to say Masse without communicants or not? they did not will you say, in the primitive Church: I aske what then? may not

we now ? the people did communicate Chap. 15.  
every day then, must every body communica-  
te now therefore every day ? all gaue their  
goods away and liued in common, must every  
body doe soe now ? I beleue *Sir Knight* you  
will not like that soe well. If the peoples deu-  
otion grow soe cold as not to participate sacra-  
mentally of the sacrifice, must the *Priests* grow  
soe cold also as not euen to offer Sacrifice, for  
his owne and the peoples finnes. This is noe  
good counsell *Sir Humphrey*, almighty God re-  
prehendeth it by his *Prophet*, that the *Priest*  
*were growne like the people. Sicut populus sic Sa-* *Isay. 24. 2.*  
*cerdos.* We could be glad *Sir* if you could  
helpe to mend the people, but not marre the  
*Priest*, which you would doe; enkindle their  
deuotion, not destroy their faith, nor take away  
the holy Sacrifice of the *Masse*, which affor-  
deth many benefits euen to *not communicants*,  
though not soe much as to them that doe com-  
municate sacramentally. But what doe I in this  
discourse heere ? it is enough to shew that *Bel-*  
*larmine* doth not patronize you, nor weaken vs.  
The two places following touching *prayer in a*  
*knowne tongue* and *Communion vnder both kinds* in  
the primitiue Church are also answered before,  
& are onely of the same kind of argument with  
this: the 6. place which is as if *Bell.* taught your  
two Sacraments is answered in two places vpon *Chap. 9. 5. 4*  
seuerall occasions; and in both is shewed your *fine. and ch.*  
notorious corruption both of words & sense. *10. fine.*  
2. Now for your two last testimonies, which you



Chap. 15. brought not before, I shall heere examine. One  
 Bell lib. 3. de which say you it is *Bellarmines* confession, that  
 iustif. cap. 6. the Protestants doe not deny but that faith &  
 repentance are requisite, that is a liuely faith  
 and earnest repentance: and that without them  
 noe man can be iustified. To this I answere  
 first that you propound the matter very imper-  
 fectly and ignorantly, in saying thus touching  
 faith and good works it is *Bellarmines* confes-  
 sion, &c. not telling vs the particular contro-  
 uersy, for which you bring this saying of *Bel-  
 larmines*, there being more controuerlies then  
 one betweene you and vs, as whither any thing  
 be needful to iustification beside faith? or what  
 faith it is that iustifieth? and how and whither  
 good works bee necessary or noe? and how  
 they concurre? for there be all these things and  
 more in question betweene you and vs. And a  
 man would haue thought by your general title  
 of *faith and Workes* it had beene in prooffe of  
 some of these, that you had brought *Bellarmines*.  
 But it is for noe such matter, *Bellarmine* in the  
 place cited handling a cleane differēt question,  
 to wit, whether a man can be certaine of his  
 owne grace and iustice, that is whether he be  
 in the grace and fauour of almighty God, or not:  
 and for prooffe that a man cannot be certaine  
 thereof, he bringeth diuers places of Scripture,  
 which imply a condition on our part; in our  
 iustification as if we turne to God, if we seeke  
 him in our whole hart, if we doe penance, if  
 we

we beleue, if we doe his will &c. God will Chap. 15.  
 turne to vs, forgiue our sinnes and the like. — —  
 Which condition saith *Bellarmino*, we cannot  
 be certaine whether we fulfill or not, and con-  
 sequently we cannot bee certaine of our grace  
 and iustice. And he saith these places are soe  
 manifest, that our aduersaries cannot deny  
 something to be requisite on our parts. For  
 though, saith he, they deny the remission of  
 Sinnes to depend vpon the condition of wor-  
 kes: or our penance, saith or other act to be the  
 cause or merit of iustification, yet they grant  
 them to be requisite, and that without them a  
 man cannot be iustified. This is *Bellarmino's*  
 discourse wherein he doth neither confesse any  
 good of your hæretiques nor any way allow  
 or approue your saying, as you would make  
 one thinke, but bringeth your owne confes-  
 sions against you and euen by soe much as you  
 confesse, though that be farre from enough,  
 ouerthroweth another error of yours, to wit,  
 your vaine confidence and certainty of your  
 iustification. Now then *Sir Humphrey* is not this  
 honest dealing in you, to take a word spoken  
 by *Bellarmino* for one purpose, and to transferre  
 it to another farre different: and againe in fa-  
 uour of your selfe to alleadge those words out  
 of *Bellarmino* as his confession which he allead-  
 geth onely for yours, and to take it for as if his  
 allegation were an approbation or allowance  
 of them whereas he bringeth them but in  
 the nature of an objection against your selues,  
 and



Chap. 15. and there withall plainly declareth the difference betweene your error and our faith that you will not haue faith or works to be any cause, or merit of iustification, nor iustification to depend vpon works as vpon a condition, whereas we teach all the contrary. Which though *Bellarmino* doe not stand to proue there, because that was not a place for it, yet he plainly sheweth that to be his beleife.

3. The second place of *Bellarmino* you say is touching *iustification by faith onely*; wherein you tell vs he concludeth with the reformed churches: saying that either a man hath true merits or hee hath not. If he haue not, he is dangerously deceiued; if he haue true merits he looseth nothing by not respecting them, but putting his trust in *God onely*. But in this againe as before, and euery where els, you still *Linde* it egregiously. For heere you make as if *Bellarmino* did allow of your iustification by faith onely, whereas he confuteth the same largely and learnedly for 13. whole chapters together beginning his disputation thus. *Hominem non sola fide iustificari 5. argumentis principalibus demonstrare conabimur.* Wee will endeavour by 5. principal arguments to demonstrate that a man is not iustified by faith onely. How then doth he conclude with your reformed churches? He concludeth against them: & you tell vs he concludeth with them. And this place which you bring out of him is about 50. leaues, from

Lib. 1. de  
iustif. cap. 1.

from that where he beginneth to treat of *iustification by faith*, and is an argument for a farre different matter; to wit, that it is most safe for a man, though he may put some trust in his owne good works, yet in regard of the vncertainty he hath of his owne iustice, and danger of vaine glory; not to put any trust in them, but all in God. This later part, whereof there is noe controuersy betweene vs and Protestants, Bellarmine proueth by the reason heere brought. Because if he haue not true merits, he deceiueth himself: but if he haue, and yet trust not in them, he looseth nothing by not trusting in them. And what is all this good *Sir Humphrey* to your iustification by faith opely? and consequently all that you haue said out of *Bellarmino* in this section, to the antiquity, and safety of your doctrine, or the contrary of ours? not one word to any such purpose on either side; and therefore all is, but vaine bragging wherewith you conclude heerevpon, that our best learned confesse that many principal points of their owne religion, yea many articles of faith are neither ancient, safe, nor Catholique. Wherein you speake ignorantly in distinguishing principal points of religion, from articles of faith, for though euery proposition which is *de fide* be not an article of faith, yet euery principal point is, and therefore some giue that for the reason why we call a point an article, to wit, because it is a principal point:



Chap. 15. point: but this is but to shew that you cannot speake two words soundly without faltering: And yet you must be shewing men the way forsooth.

4. Hauing then said all you can out of *Bellarmino*, you tell vs it is not the name of *Catholique* which we assume, that makes good the *Catholique* doctrine, neither the opinion of learning or multitude of our side, that must outface the truth. For say your our *Sauour* doth specially note the members of his body, by the name of a little flocke; as if the paucity of true beleeuers, were the special character of the true Church. And for our learned you bring a saying of *S. Paul* to the *Corinthians*.  
*1. Cor. 1. 26.* Not many wise according to the flesh; not many mighty, not many noble. And another out of *S. Mathew*. I thanke thee Father, because thou hast bid these things from the wise and prudent, and hast reuealed them to babes: and then you will vs to reflect vpon our owne church, and we shall find the marks of a false church foretold, that it should be after the working of Satan, with all power and signes, and lying wonders, and after a little of this rauing talke, you conclude with *S. Augustine* that miracles are not now to be expected: thus you trowle it out *Sir Humphrey*. Where first to beginne with, I might aske what all this is to that which the title of your Section promiseth, to witt, of the truth of your doctrine out of *Bellarmino*: But that it seemes prouing

prouing but dry matter you take your selfe the freedome, without regard to the consequence of your discourse, to talke of the Church, of Miracles, stronge delusions, and other such stuffe good for nothing but to fill paper. But this very discourse for the matter it selfe sheweth your witt: for you could haue said nothing more to the aduantage of our cause nor more to the disaduantage of your owne. For you shew ours to be the true Church your owne a false one. Which to be soe I shall shew not in myne owne words, but in S. *Augustines* who giuing account what it was that kept him in the bosome of the Church reckoneth these very things, which you make soe little account of as Miracles, multitude of people, and the very name of *Catholique*: and I may say also learning. For answering that epistle of the *Manichees* called *Epistola fundamenti*. He beginneth his discourse thus. *In Catholica ecclesia vt omittam sincerissimam sapientiam &c.* In the Catholique Church to say nothing of the most sincere wisdom. (Wherein by mentioning this Wisdom in such manner euery man seeth that to him it was a motiue, though he did not soe much vrge it against the *Hæretiques* which denied it.) And a little after againe he goeth on thus: to say nothing of this Wisdom which you doe not beleue to be in the Catholique Church, there be many things els which may most iustly hold mee in the bosome thereof. There holdeth me the consent of people and nations, there holdeth mee, authority begonne by miracles;

*Aug. cons.  
ep. fundam.  
cap. 4.*



cles, nourished by hope, encreased by charity, strengthened by antiquity; There holdeth me the succession of Priests from the very seate of Peter, to whom our Lord after his resurrection committed the feeding of his flocke to the present Bishopricke. Lastly the very name of Catholique holdeth me. And after againe. These therefore soe many and soe great most deare chaines of the Christian name doe rightly hold a man beleeuing in the Catholique church, though for the slownesse of our vnderstanding or merit of our life, truth doe not shew it selfe soe very clearely. But with you (that is, Manichees, and I may say, Protestants or any other sect whatsoeuer) where there is nothing of all these to inuite and hold mee, there soundeth onely a promise of truth. Thus farre Saint Augustines very words, by which any man will perceiue that he made soe much account of the learning, of the multitude of people and nations, of miracles, of antiquity, of Succession, of the name of Catholique in our Church (which you account nothing) as by them to hold himself in the bosome of that Church insinuating withall that the want of them in hæreticall congregations is sufficient to deterre any man from them how much soeuer they prate of Truth, Safety, Certainty, and I know not what.

5. In graunting vs therefore these things and acknowledging the want of them in your selues in the iudgement of Saint Augustine you confesse ours to be the true Church and your owne a false and hæreticall conuenticle. As like-

likewise you doe in that you make the smal- Chap. 15.  
 nes of number to bee a note of the true  
 Church Saint *Augustine* shewing it to be no-  
 ne. For whereas the *Donatists* did bragge the-  
 reof, hee confuteth them thus. *Quid est hæreti-* *De vniv. eccl.*  
*ci quod de paucitate gloriâmini, si propterea Domi-* *cap. 7.*  
*nus noster IESVS CHRISTVS traditus est ad*  
*mortem, vt hæreditate multos possideret.* What is it  
 ô yee *Hæretiques* that you bragge of the smalnes of  
 your number, if *Christ* were therefore deliuered vp to  
 death that hee might by inheritance possesse many.  
 And there he goeth on prouing the same far-  
 ther out of diuers places of Scripture and na-  
 mely by 9. or 10. most plaine places out of *Esay*  
 the Prophet, and then concludeth againe *vbi est*  
*inquam quod de paucitate gloriâmini?* Where I say is  
 it that you bragge of your fewnes? are not these  
 the many of whom it was said a little before  
 that he should possesse many by heritage: but  
 of this the Scriptures are soe full and soe cleare  
 as I may well deny him the name of a Chri-  
 stian that denieth it: Wherefore for that pla-  
 ce of a little flocke which you bring in shew  
 onely to the contrary, *S. Aug.* explicateth it not  
 of the Church in general but of the good who  
 are small in number in comparison of the wic-  
 ked, or of *Christ's* flocke or church at that tyme  
 in the beginning. And *S. Bede* expoundeth it  
 two wayes: one of the smal number of the  
 elect in comparison of the reprobate; the  
 other of the Church in general, in regard  
 of the humility wherein *Christ* will haue it to  
 excell

*Aug. ep. 50.  
 ad Bonif. &  
 ep. 48. ad  
 Vinc.*

*lib. 4. cap. 54  
 in Luc 12,*



excell & increase to the end of the world how much soeuer it be dilated in number *quia videlicet ecclesiam suam quantalibet numerositate iam dilatam tamen vsque ad finem mundi humilitate vult crescere.* For that place of S. Paul it patronizeth not your ignorance one iott. For it is onely meant of those whom our Saviour at first made choyce of to preach his faith, and make knowne his name vnto the world: who indeede were not many in number being but 12. nor great in wisdome according to the flesh, not hauing beene brought vp in learning but to meane trades, as fishing & the like, nor mighty, nor noble, being but poore and obscure for wealth and parentage: and this for a speciall reason as S. Ambrose declareth in these words:

Lib. 5. comment. in Luc.

*Aduerte celeste consilium, non sapientes aliquos, non ditites, non nobiles, sed piscatores & publicanos quos dirigeret elegit, ne traduxisse prudentia, ne redemisse diuitijs, ne potentia nobilitatisue autoritate traxisse aliquos ad suam gratiam videretur; ut veritatis ratio non disputationis gratia praevaleret.* Marke the heavenly Wisdome he did not choose some wise, or rich, or noble, but Fishers and publicans to send, lest he might seeme to haue brought any to his grace by wile, redeemed them by riches, or drawne them by authority of power or nobility; that reason of truth and not the grace of disputation might preuaile.

6. And soe Christ made choyce of a few simple men to conuert the world that thereby it might appeare that the conuersion thereof was not a worke of any wordly or humane but

but of diuine power and vertue. But if they should not conuert the world, that is great multitudes and feuerall nations, kingdomes, and countries, wise, powerful, and learned men, but onely some such small handful as you would haue your little flocke to be, some weake, vnlearned and poore people as you will haue your Church to consist of, it had beene noe wonder at all. For we see many Sect-maisters draw great multitudes after them, farre greater euery way then your Church of England. This place therefore which you bring for defence of the smalnes of your number and want of learning in your Church, sheweth it not to be the true Church, which for number is to be numberlesse and for extent to be spread ouer the world. *In omnem terram exiuit sonus eorum* Psal. 18. (saith holy Dauid) *their sound went all ouer the earth.* Whereas you acknowledge the contrary a marke of your Church: the true Church is to consist of many wise, mighty, and noble personages gathered and drawne to the true Catholique faith by those few vnlearned, weake, and ignoble people: For soe S. Paul after in the same place seemeth to insinuate saying. *Qua stulta sunt mundi &c.* The foolish things of the world hath God chosen that he may confound the wise, and the weake things of the world hath God chosen, that he may confound the strong, and the base things of the world and the contemptible hath God chosen, and those things which are not that he might destroy those things which are. Soe as you see these few weake



Chap. 15 ke and ignorant men were to subdue the learning, might, and wisedome of the world to *Christ*, and draw it to his Church; and this is that which *Dauid* saith that *he shall send forth the rodd of his power to rule in the middest of his enemies*; that is, of worldly wisedome and power otherwise it had beene noe wonder: besides that though these men were at first weake and vnlearned in worldly learning, yet by the *holy Ghost* they were replenished with all knowledge of heauenly wisedome, and indewed with power from heauen. Of which their learning *S. Hierome* hath a large and excellent discourse, which not to be too long, I referre you vnto. Now by this is also answered your other place of *S. Mathew*, of *hiding things from the wise, and reuealing them to litte ones*. For it is vnderstood of *litte ones* by humility for onely such are apt to receiue heauenly wisedome: and such can noe hæretique be, that proudly preferreth his owne iudgment before the iudgment of the *whole Catholique church*, as if *God* had forsaken his *Church* and enlightned him alone, which is as much to say as that the sunne doth not shine to the whole world els but shines in onely at his window, but heere is enough of this matter.

*Hier. ad  
Paulin.*

7. Now for *Miracles*, which you say we make a character of the *Church*, it is true we doe indeede, but whereas you call them the working of *Satan*. I answere, it is a saying that can come from none, but a child of *Satan*, to attribute

tribute the works of God to Satan: but our comfort is that our Saviour foretold vs of it, and armed vs against it by his owne words & example : *Si patrem familias Beelzebub vocauerunt, Mat. 10. 25* quanto magis domesticos eius. If they called the Father of the family Beelzebub, how much more his family? and if the Pharisees attributed our Saviour's miracles to Beelzebub, is it to be thought that Heretiques who farre surpasse the impiety of the Pharisees will not doe the same of the miraculous works, which his Seruants doe in his name, that is for his honor and by his power? this you doe Sir Humphrey or rather would faine doe, making our Miracles to seeme the working of Satan: and you would also proue it to be a marke of a false Church, and foretold by Christ and his Apostles. For proöfe whereof you bring something out of S. Paules 2. ep. to the Thessal. of a stronge delusion and deceiuableness of vnrightuousnes which God should send, because we did not receiue the Loue of truth: but remember Sir Humphrey there is one in scripture that started vpp and said *ero spiritus mendax in ore omnium Prophetarum. I wilbe a lying Spirit in the mouth of all the Prophets.* This your discourse sheweth him not to haue beene farr of when you writ this: for marke Sir Humphrey how many lyes heere be in a few lynes. You say our Saviour and his Apostles discovered the marks of a false church: & where I pray you good Sir doth our Saviour speake of such a false church, or where doth he set downe the marks thereof?

*Aggravates the best  
to imbed in his  
discourse of  
Jewel. his answer  
to M. Harding  
five six hours  
after p. 652.  
See (in a page)  
335.*

*3. Reg. 22  
v. 22.*



Chap. 15. and this among the rest? For my part I find it  
 — — not. And as for the *Apostles* though they spea-  
 ke many tymes of *Haretiques*, yet doe I not  
 find *them* to doe them soe much honour as to  
 call them a *Church*. Vnlesse it be in that sense  
 that holy *Dauid* saith the *Church of the malignant*  
 or *S. Iohn the synagogue of Satan*: but yet euen  
 there I doe not find the *working of Miracles* to  
 bee a token of such a *Church*. From whence  
 then doe you proue it? Out of that place of *S.*  
*Paul* which you bring? well supposing the  
 prooffe to be good that is *but one Apostle*, not  
*Apostles* in the plural number. But beside *Sir*  
*Humphrey* heere I conuent you before your  
 owne conscience, whether it be true that *S.*  
*Paul* speake there of any *Church*, or company  
 of men? or whether he doe not speake of one  
 onely man, to wit, *Antichrist*? you cannot deny  
 but he speaketh of him alone, and that most  
 plainly. How then doe you make men beleue  
 he speaketh of a *Church*? was it not that  
 lying *Spiritu* that put this into your head? and  
 who are those that the same *Apostle* saith that  
 God shall send them *stronge delusions*, and that they  
 should beleue lyes because they receined not the  
 true truth? these you say are *Catholiques*: but  
 you may say any though neuer soe absurd and  
 false by the priuiledge of your spirit, how els  
 could you say a thing soe euidently false, it  
 being most cleare by the *Apostles* phrase, and  
 discourse, the persons also to whom he writeth  
 considered, that he meaneth that of the same  
 kind

kind of people of whom and to whom our Sa- Chap. 15.  
 uiour spake in a manner the same words. *ego ve-*  
*nio in nomine Patris mei, & non accipitis me: si alius* 10. 5. 43.  
*venerit in nomine suo illum accipietis.* I come in the  
 name of my Father, and you doe not receiue mee: if  
 another shall come in his owne name, you will receiue  
 him. These are the Iewes who reiecting *Christ*  
 shall receiue *Anti-Christ*: neither can it belong  
 any way to *Catholiques* who though you may  
 say they haue forsaken the faith of *Christ*, yet  
 you cannot deny but they once receiued him:  
 whereas both our *Sauour* and *S. Paul* speake  
 of them that would not receiue him. It is the  
 Spiritt you wot of that suggested this vnto  
 you: as that also which followeth next, where  
 you say that the Spirit of God foresaw that our  
 doctrine would consist in forging not onely  
 of *Fathers*, of *Councels*, of *Schoolmen*, but of  
*daily miracles*. For where doth the Spirit foretel  
 our forging of *Fathers Schoolmen Councels &c.*  
 You charged vs before though falsely of elu-  
 ding or reiecting & counter fayting the *Fathers*,  
 but not a word of forging *Schoolmen* or *Councels*  
 till now. Whereof if you could haue alleadged  
 any example or shaddow, I presume we should  
 haue had it before now. I take this therefore  
 to be but an hott fitt of your Spiritt which  
 transporteth you beyond your selfe; and surely  
 vnlesse you had some such helpe, it were not  
 possible for you soe to ouer-Linde it as you doe  
 heere. As for that which you bring heere out  
 of *Lyra* of feigned miracles wrought either



Chap. 15. by *Priests*, or by their companions for lucre sake, it sheweth you would say something if you knew what: be it soe that some naughty *Priests*, or their companions worke Faigned Miracles for lucre sake, what then? be there noe true Miracles therefore? a proper argument, like this: there is tinn and copper in the world *ergo* noe siluer or gold, some bad men *ergo* none good: a trimme argument Sir *Humphrey*.

2. Cor. 14.

8. But to conclude this section you come with a saying of Saint *Augustine* which will make all sure: which is this, that as miracles were necessary before the world beleiued to induce it to beleiue, soe he that seeketh to be confirmed by wonders now, is to be wondered at most of all himselfe in refusing to beleiue what all the world beleiueth besids himselfe. Out of which you would haue your Reader gather, that in that *Father's* iudgement, Miracles haue ceased: and that whatsoeuer Catholiques speake now of Miracles it but feigned: is not this your meaning Sir *Humphrey*? sure it is, for what els it should bee I cannot imagine. Now to this I answere, that it is farr from Saint *Augustines* meaning as shall appeare. For he in this place reasoneth with the *Pagan*, who did not beleiue the Miracles wrought by the first preachers of our faith: because he saw not the like in histyme: to which Saint *Augustine* answereares that they were not soe needful then

then as in the beginning, but yet proueth that Chap. 15.  
there were such wrought then: For how els  
faith hee came the world to-beleue? and  
now the world beleuiing there needeth noe  
miracle to make a man beleue, the conuer-  
sion of the world being argument enough;  
and that therefore he were to bee wondered  
at, that would stand vpon Miracles for his  
beleife: and this is for vs. For soe say we, a man  
that should stand vpon miracles to become a  
*Catholique*, the whole world of this age and  
for soe many foregoing ages, beleuiing and  
professing that faith, were to be wondered at  
himselſe: and we say againe that he is as much  
to be wondered at, that shal beleue a new hæ-  
reticall religion not knowne before to the  
world, and contrary to the common be-  
leife thereof such as *Luther's* or *Caluin's* is  
without Miracles. For all true religion must  
haue some testimony of *Miracles* from God in  
the beginning, till men beleue: but men be-  
leuiing, they are not soe necessary. Soe as  
thus much as you haue sett downe of Saint  
*Augustine* his discourse, is not against vs, but  
rather against your selfe. But now seeing you  
will needs speake against *Miracles* and that out  
of Saint *Augustine*. Let vs see what els there is  
in this place against or for Miracles. And to  
beginne with the very title of that chapter, out  
of the very beginning whereof you take your  
place, it is this. *De miraculis quæ ut mundus* Aug. de ci-  
uit. lib. 22.

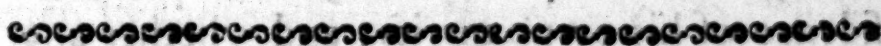


Chap. 15.

*in Christum crederet facta sunt, & fieri mundo credente non desinunt.* Of the miracles which were wrought that the world might beleue in Christ, and doe not cease to bee wrought now, that the world doth beleue. Looke you Sir Humphrey is not heere comfort for you to beginne withall? Miracles wrought not onely in the beginning, but afterwards in S. Aug. his tyme? well, in the chapter it selfe, whereas he said that he that would not beleue without Miracles would bee a wonder himselfe, he expoundeth his meaning not to be soe, as if Miracles were ceased as our *Haretiques* and you for one Sir Humphrey say. Nam, saith he, *etiam nunc fiunt miracula in eius nomine &c.* For euen now Miracles are wrought in his name, either by the Sacraments or by prayers or memories of Martyrs. And then he spendeth that whole and long Chapter in recounting of such Miracles, as happened then in his tyme, and euen in his owne sight or hard by: and soe also in another place, whereas he had made himself an obiection, why such Miracles as our *Sauour* wrought were not then wrought, and answered because they would not moue vnlesse they were strange, nor would be strange if they were ordinary: he expoundeth himself thus. *Hac dixi quia non tanta nec omnia modo, non quia nulla fiunt etiam modo.* This I sayd because not soe great nor all now, not because none are wrought euen now. By which it is most cleare that you haue not S. Aug. with you against Miracles but as plaine as may bee against

*Retract. lib.*  
*1. cap. 14.*

you. Soe as I doe not see what you can say for Chap. 15.  
your selfe but by laying the blame vpon the  
Spirit I spoke of before who ought you a sha-  
me and therefore put you vpon writing such  
matter as cannot be otherwise maintained  
then by such meanes as you are heere faine  
to vse.



*Of the 16. Sect. entituled. Our Aduer-  
saries obiection drawne from the  
testimonies of pretended Mar-  
tyrs of their religion  
answeared.*

CHAPTER XVI.

1. **T**HE blessed Martyr F. *Edmund Campian*  
in his tenth reason bringing all sorts of  
witnesses for prooffe of the *Catholique faith* be-  
ginneth with *Martyrs*, those particularly who  
being Pastors of the *Romane Church* suffered  
*Martyrdome* successiuelly one after the other to  
the number of 33. these faith *Campian* were  
ours, and nameth some of them as *Telesphorus*,  
*Victor*, *Sixtus*, *Cornelius*, with the particular  
points which they held conformably with



Chap. 16. vs against *Protestants*: as the fast of *Lent*, the Sacrifice of the *Masse*, power of the *Pope* and the like this our *Knight* taketh hold of confessing *Martyrdome* to carry some shew of honor in our *Church* but denying them to be ours because they neither suffered for our *faith*, nor professed it while they liued: which he proueth by asking whether euer any *Martyr* died vpon confidence of his owne merits, and whether any *Romanist* dare dye in iustification of his owne righteousness? and whether any of those 33. died and were canonized for adoration giuen to *Images*? and many more such wise demands: to whom I answere that those *Martyrs* suffered death not for the points now in controuersy with *Hæretiques*; but for the profession of *Christianity* at the hands of the enemyes of *Christ*: but that not onely such as dye for *Christ* himself by the hand of the *Pagans* are *Martyrs*, but such as dye for his *Church* at the hands of *Hæretiques*; or for any one particular point euen the lest of them that are defined by the *Council of Trent*; for which euery *Catholique* is bound rather to dye then deny any of them. Now that these *Martyrs* are ours notwithstanding they died not for any of these points, it is plaine because they professed the same *Catholique faith* which we doe, which we also proue by the faith of their Successor *Vrbanus 8.* who as he holdeth their seate, soe also their faith, for *Peter's chaire* and *faith* goe together,

10. 1. *Concil.* as the very *hæretique Pelagius* confelleth to

*Loximus*

Lozimus Pope; saying to him *qui Petri fidem & sedem tenes*: not to stand heere vpon the most effectual and infallible prayer of our Saniour himself *orant pro te Petre ut non deficiat fides tua*. Which prooffe must stand firme till Sir Humphrey can tell vs, what Pope began to vary from his Predecessors. Chap. 16.

2. Now for the particular points it is plaine euen by those which *F. Campian* citeth, that they were *ours*: but much more by their owne decretal epistles which are all soe full of those things, that the Hæretiques haue noe other shift but to deny the authority of the same Epistles therefore they are idle demāds which the Knight maketh whether any haue died vpon cōfidence of his owne merits or whether any Catholique dare dye for iustification of his righteousness? For these are noe matters of *faith*, but of præsumption: but for the doctrine of *iustification* and doctrine of *merits*, as they are deliuered in the *Council of Trent*, euery Catholique is bound to giue his life, as occasion is offered. For *adoration of images* whereas he asketh whether any of these 33. were canonized for it: it is an idle question: for men are canonized not for matters of *beleife* onely, but for practize of *Faith, Hope, Charity*, and all vertues together which belong to an holy and Christian life in general and to their owne particular State and vocation: and though there be noe special mention of any of those 33. their *adoration of images* yet there



Chap. 16. there is very pregnant presumption thereof by  
 ——— this that *Syluester Pope*, who was the very next  
 after the three and thirtieth and was *Pope* in tyme  
 of *Constantines* conuersion, had the pictures of  
*S. Peter* and *Paul* which it is most like he recei-  
 ued from his *pradeecessors* being very ancient and  
 soe like, that they could not be made but in  
 their owne tymes or presently after, by those  
 that knew them very well: but of this I said  
 sufficiently before in the 9. chapter treating of  
*images*.

3. The like I say of the rest of the *Knight's*  
 demands in this place some whereof are abso-  
 lutely false as whether any Martyr taught the  
 Scripture to be vnperfect insinuating that we  
 doe soe: others or rather all impertinēt as whe-  
 ther any *Romish Priest* dare take vpon his death,  
 that he hath power to remitt sinnes, to dispence  
 with oathes, to create the creator of heauen and  
 earth in the Sacrament ( which is false, for noe  
*Catholique* speaketh soe ) or that the consecrated  
 bread depending vpon the *Priest's* intention is  
 the real *flesh* of *Christ*: these I say are all most  
 impertinēt demāds: for these particulars are not  
 matters of *faith*; Neither can wee haue any more  
 then moral certainty that this man is rightly  
 ordained, & consequētly hath power to absolue  
 & consecrate, and the like; for which noe man  
 indeede is bound to dye as *F. Garnet* said well  
 if he said soe as the *Knight* telleth vs out of *Bishop*  
*Andrewes* he did; but what of all that? may it  
 not be of *faith* that *Priests* rightly ordained in the

*Catho-*

Catholique Church haue power to absolue and consecrate, and that all things necessary on the Sinner's part concurring by the Sacrament of penance duely administred his sinnes are forgiven: and soe of the B. Sacrament that *matter, forme, intention, and all things requisite concurring, the bread and wine is really and truely converted into the body and bloud of CHRIST.* This I say is matter of Faith and cōtrouerted betweene vs and Protestants and this a man is to dye for. Neither maketh it any matter whether any man haue died for it or not for that is more in the persecutours power to appoint, what point of a man's faith he will putt him to death for, the in the *Martyrs* owne, who must be ready to dye for all & every one, & as well for one as another, for the lest as for the greatest. Wherefore it is most foolish which he saith, that the *Saints & Martyrs* of the *ancient Church* could not dye in that faith nor for that Religion, which was vnknowne to their Church, such as saith he, are *private Masse, Cōmunion in one kind, prayer in an vnknowne tongue, and the like.* For as for dying for these points there was noe occasion; but for the beleife I made it manifest before, that *Masse* without any communicants was in vse in the *primitiue Church, communion in one kind, publique prayer in Latine, Greeke, and Hebrew onely, not in other vulgar tongues:* and soe of the rest, though yet this were not needefull to make them be our *Martyrs* as liuing and dying in our faith. For as a point of faith may come afterwards to be declared and defined,



Chap. 16. defined, which before was not, and which then  
 — — men were not soe certaine of; nor soe bound  
 to beleue as after; soe consequently men might  
 be lesse bound to suffer death for it then, then  
 afterwards; and yet be of the same faith with  
 those that came after. Soe long as they acknow-  
 ledged the same *Church* and liued in the vnity  
 thereof, acknowledged the same power and  
 authority to determine matters of faith, as it  
 is certaine those *ancient Martyrs* did, as appea-  
 reth both by their owne writings yet extant;  
 and their deeds recorded by other men in good  
 authentical history. These holy *Martyrs* there-  
 fore are truely ours which if this *Knight* will  
 disproue; he must shew which of them did  
 teach otherwise, that is, against that which we  
 now beleue. Which till he can doe we shall still  
 be in possession of our *Martyrs* and of *their faith*;  
 our *faith* testifying that *wee* are *their Children*;  
 and their blood giuing testimony to the *truth*  
 of our *faith*.



Of the

Of the 17. Sect. entituled thus. Our ad-  
uersaries cōmon obiection drawne from  
the charitable opinion of Protestants  
touching the saluation of professed  
Romanists living and dying in  
their Church: answered.

CHAPTER XVII.

1. **T**His section is nothing but a little of the  
Knighi's owne natural language; and the-  
refore will soone be answered. He beginneth  
with a saying of *Costerus*, that a man dying a *Lu-  
theran* cannot be saued: Wherevpon he falleth  
in to a great rage against the *Roman Church*, and  
telletth vs there is a Woman, a Church, a Citty,  
which reigneth ouer the *Kings of the earth*, and  
hath *multitudes of nations* at her *Command*, but  
he thanks God his Church is not such an one:  
Neither doe Protestants as he saith account *Vni-  
uersality of nations*, and people to be a marke of  
their Church, and from thence he falleth to  
reckon vpp diuers particular points of his  
Churches doctrine, as disclayming of *me-  
rits*, *Communion in both Kindes*, reading of  
*Scriptures*, and bringing a place of *Scriptures*  
for

*If in equal  
last begin at  
the house of God  
what will come  
6 of 1 Pet. 4  
17.*



Chap. 17. for each of these, he asketh very rhetorically after euery one whether they be accursed for holding them: and on the other side asketh whether we can be blessed that *forbid marriage, & meates, that haue prayer in an vnknowne tongue, adore images, adore Saints, adore the elements of bread and wine, wee that add traditions to the Scriptures, and detract from God's commandments and Christs institution in the Sacrament.* Which discourse of his being soe foolish as it is, a man may thinke it folly for mee to stand answering particularly; therefore I answere briefly and in general, first that though it take vpp half his section yet it is wholly from his purpose which he pretends by the title of his chapter, which is to answere our obiection. Secondly I answere, that for those things which he objecteth vnto vs, they are all answered before, and proued some false for the things wherewith he chargeth vs; all absurd if we consider the proofs of Scripture, which he bringeth: for example he telleth vs we forbid marriage and meates, both which are most grossly false. For how many Catholiques be there in England men and women married: and what meate is there that Catholiques are forbidden to eat in dew tyme and season? is it all one to forbid marriage to some men, to wit, such as haue voluntarily promised the contrary, and some meates at some tymes; all one I say as to forbid marriage and meates, neither marriage nor meates being forbidden in these cases as ill in themselves, in which sense onely

Saint

Saint Paul termeth it *the doctrine of Diuels*, but Chap. 17.  
for higher ends. But to make him yet a little  
more capable of this answere I will vrge him  
with one ordinary instance, which is this. I  
presume his *Father* had some apprentice bound  
not to marry during his apprenticeship I  
would then know of him whither his father  
in that case did *forbid marriage* and teach the  
*doctrine of Diuels*?

2. Against prayer in an *vnknowne tongue*  
he saith, it is written: *with men of other ton-*  
*gues and other lipps will I speake vnto this people,*  
*and soe they shall not heare mee:* and in the mar-  
gent saith, *it was a curse at the building of Ba-*  
*bel for them that vnderstand not what was spoken.*  
But by this alleadging of Scripture a man may  
see what a good thing it is to haue it in the  
vulgar tongue for euery man to read and abuse  
it at his pleasure, when such a right learned  
man as this *Knight* doth soe strangely apply it.  
He would make men beleue *Esay the Prophet*  
spoke against Latine in this place but the man  
is quite wide of his marke: but it is enough  
for him that there is mention of a strange ton-  
gue there: for as for the sense he careth not, or  
rather his reading reacheth not to the meaning  
of the place, which is but this: that whereas  
the people laughed at the *Prophets* that came to  
them with commands from God repeating  
their words scoffingly *manda, remanda, expec-*  
*ta, reexpecta* &c. God sendeth them word by  
the *Prophet* that because they would not hea-

*Isa. 28. 11.*



**Chap. 17.** re those words nor follow the good counsel which he gaue, he would speake another word vnto them, that they should fall & be caught, crushed and carried into captiuity and there heare a language which they did not vnderstand : this is the plaine and literal sense of the *Prophet*. *S. Paul*, indeede vseth it in another sense to perswade the *Corinthians*, that *prophecy* is to be preferred before *tongues*: because as he saith *the giift of tongues is a signe for infidels*: that is, to speake to infidels, for their conuersion; but *prophecy*, that is exhortation or interpretation, is for the faithful or those that beleue already. Wherein I would know according to either explication what any man can find against *prayer* in the *Latine tongue*: and for the *tower of Babel* the *Knight* surely speaketh by contraries. For whereas at *Babel* men fell from vnity of language to speake euery man a feueral language. Soe, as noe one man vnderstood one another & by that meanes they were all dispersed into feueral nations, the *Catholique Church* doth quite contrary drawing feueral nations to vnity of language making all to speake one and the same tongue. Whereas *hæretiques* in feueral places; by vse of other languages, vnderstand not one the other and therein most perfectly resemble the *Babel-builders* as well in the very diuersity of tongues as in the diuersity of doctrines.

3. For traditions, adoration of images; Chap. 17.  
 Saints, &c. all is answered before. Soe likewise his Communion in both kind and merit of good works. But for that which he saith; that he acknowledgeth vniuersality of nations and people not to be a marke of his Church; I cannot but wonder at it. For what is this but euen in plaine termes to confesse his Church not to be the Church of Christ. Ifay the Prophet describing the Church vnder the type of a mountaine saith that all nations shall flow vnto it. The Prophet Dauid describing the Kingdome of Christ saith that he shall beare sway from sea to sea: that God will giue him nations for his inheritance and the bounds of the Earth for his possession. Daniel describeth the Kingdome of Christ like a mountaine growing from a little stone and filling the whole earth. S. Iohn seeth a multitude which noe man could reckon of all nations and tribes and people and tongues: this being also the thing wherein the Church of Christ is specially distinguished from the Synagogue of the Iewes; that that pertained but to one nation; this to all the nations of the earth; and all the Fathers proclaime nothing more, particularly S. Augustine in a whole booke of this argument against the Donatists. And a Knight to come and tell vs he doth not account this as a marke of his Church? What is this but in plaine termes to acknowledge that his Church

Isa. 2.

Psal. 71.

Psal. 2.

Dan. 2. 3.

Apo. 7. 9.

Li 2. is not



Chap. 17. is not the Church of Christ? Beside I would know  
 — — what he hath meant all this while by *Vniuersality*, which he hath laboured to proue to belong to his Doctrine? the principal thing vnderstood by *Vniuersality* when we take it for a note of the Church is the *Vniuersality* of place to wit, *diuers kingdomes and countries*, as it is vsed  
 Mar. 16. 15. by our Saviour himself, *euntes in mundum vniuersum predicate euangelium omni creatura*: and now in denying this marke to belong to his Church, doth he not deny it to belong to his doctrine? for how can that doctrine be *vniuersal* that is taught by a few, and in a corner of the world? and in acknowledging his Church not to be *vniuersal*, doth he not acknowledge it not to be *Catholique*? for is not *Catholique* and *vniuersal* all one, as all men know? in this word then, he hath graunted enough to ouerthrow all that euer he hath said or can say of his Church.

4. But now to come to the matter which he purposeth in this section which is to answeare our argument, that it is *safer* for a man to take the way of the *Catholique Church*, then the *Protestant*, because euen *Protestants* agree with *Catholiques* in this that they may be saued in their religion, and *Catholiques* deny that *Protestants* can be saued: this argument the *Knight* denieth, being sory for his part that a charitable opinion on the *Protestants* part, should giue any *Romanist* occasion to liue and dye in the bosome of that Church; therefore he interpreteth

terpreteth that saying to be meant onely of Chap. 17.  
such as by inuincible ignorance, resigne their  
ey sight to their Priests & Pastours: which men  
if they hold the articles of Christian beleife,  
without opposition to any ground of religion,  
and liue for outward things in the vnity of the  
*Church*, such men he saith liuing *Papists* and  
dying Protestants in the principal foundation  
of *Faith*, may find mercy; because they did it  
ignorantly. But such *Papists* he saith, as liue  
in States and Kingdomes, where they may co-  
me to knowledge of the truth, and will not;  
these men dye in their sinnes; though yet agai-  
ne he a little temper the rigour of this doome,  
in saying he will not iudge their persons  
though he pronounce their doctrine for dam-  
nable, as that if he had 10000. soules, he  
would not venture one of them in the *Ro-  
mane Faith* and *Church*. For which he taketh  
God and his holy Angels to witnesse: and then  
concludeth very pathetically thus. Farr be it  
from the thoughts of good men to thinke the  
points in controuersy betwixt them and vs, to  
be of an inferiour alloy, as that a man may re-  
solve this way or that, without perill of his  
saluation. And then tells vs the fresh bleeding  
wounds and sufferings of holy men and Mar-  
tyrs in his Church, doe sufficiently witnesse  
the great danger in our religion, and difference  
betwixt vs: and that we may know that the  
best learned of his Church, were farr from  
graunting saluation to any *Papist*, liuing and



Chap. 17. dying in the profession of the now *Roma-  
ne Faith*, he bringeth a saying of *Whitaker*  
who would haue vs take it vpon his word,  
that in *heauen there is not one Iesuit, nor one Papist to  
be found*: this is the *Knight's* whole discourse in  
the second part of his section.

5. Whereby vpon examination it will ap-  
peare, hee is as well redd in his owne authors,  
as in our *Schoolmen* and *Fathers*. And to begin-  
ne with him, he is sorry the *Protestants* chari-  
table opiniõ should giue any man encouradg-  
ment to dye a *Papist*. But by his leaue, this opi-  
nion doth not proceede from charity; but  
from euidence of truth as all testimony from  
an enemy doth. But whether it be charity or  
not, this *Knight* will none of this charity:  
and therefore he saith that this is meant one-  
ly of some ignorant people, whose ignorance  
may excuse them; but yet euen these men  
though they liue *Papists*, they must dye *Prote-  
stants* in the principall foundation of that  
*Faith*. This is good stufte *Papists* may be sa-  
ued in their religion; but yet they must dye  
*Protestants*: very right *Sir Humphrey* where  
haue you learned this theology that a man  
may be saued in one religion, yet soe as he  
must dye in another: this is a new conceit ne-  
uer heard of before that a man may bee saued  
in a religion but soe as not to dye of it: and  
heere a man might aske at great many pretty  
questions as what foundation of *Faith* that is,  
that they must dye in, what articles of *Apostoli-  
que*

*que* and *Christian beleife*, what grounds these Chap. 17.  
are that may not be opposed? all these had  
beene necessary things to be expressed in such  
a singular treatise as this of yours: which must  
forsooth beare the name of *a S A F E - W A Y*  
*leading men to true Faith.* And why also a man  
that holdeth the *Apostles Creede* and other  
things common to *Catholiques* and *Prote-*  
*stants*, not forsaking the *Catholique church* and  
indeed not knowing any thing els (for heere  
you speake of a *Catholique* in a *Catholique*  
countrie where it is to be supposed, the name  
of a *Protestant* or other heretique is vn-  
knowne:) why I say such a man should be said  
to dye a *Protestant*, in the principal points of  
his faith I see not. For why? doth the *Apostles*  
*Creede* belong more to you then to vs? had we  
it from you or you from vs? nay if I would  
stand vpon it, I could shew you not to beleue  
a right in any one article thereof. Whereof he  
that listeth to know more may looke in *Poss.*  
*bibl. select. lib. 8. cap. 32.* Nor doe I see what that  
meaneth that you say of men that liue for out-  
ward things in the vnity of the Church, where  
they dwell. For if it be soe that they may make  
shew of one thing outwardly, and meane an  
other inwardly, as I see not what you cā meane  
els, then I say it is the most damnable & dange-  
rous dissimulation of all other & the most sure  
way not to be saued in any religion. For neither  
the outward profession of a religion without  
the inward beleife, nor inward beleife with



Chap. 17. an outward contrary profession can saue a man. What then is it you would say? a man may see you are in straights : faine you would not goe absolutely against that , which many Protestants say, that a Catholique may be saued in his religion , yet that will not stand neither with your owne iudgement as it seemeth nor bitter speeches which you haue spoken of the Catholique church as calling it *Babylon* , the Seate of *Anti-christ* and such like; nor drift of your booke which is wholly to draw men away from the Catholique faith : and therefore you would faine find some ignorant people who should be Catholiques and noe Catholiques, liue Catholiques and dye Protestants , in outward shew Catholiques, in inward beleife Protestants. Which are two great and grosse absurdities and withall doe not serue the turne. For in neither of these two cases is that proposition verified , that a man dying a Papist may be saued , for he doth not dye a Papist. Neither can that ignorance which you speake of, alleadging the place of saint *Paul* saue men, noe more then it could doe him , who doubtlesse should neuer haue found such mercy as to be saued , had he not first found the mercy , to be drawne out of that his ignorance , wherein he was. This I doe not say , that it is absolutely impossible to find one soe inuincibly ignorant as may not be saued without a distinct and particular profession of the *Catholique Faith* and abrenunciation of the *Protestant*,  
but

but I say it is a metaphysical and morally impossible case. For how shall a man receiue pardon of his sinnes, be enabled to walke the way of God's commandments while he liueth, or be armed against the combats of the Deuil at his death, without receiuing the Sacraments of the Church, which is a sufficient profession of faith, wholly distinguishing him from the Protestant, or any other sect. Therefore the *Knights* chiefe answere to the argument is a plaine denial that a Papist can be saued, especially in England or in any Protestant State, where there is a course taken to bring him to the knowledge of the contrary; though yet he doe not pronounce damnation on our persons, as he saith we doe on his. But wherein doe we pronounce damnation vpon their persons more then he on ours: he and others of his opinion say our doctrine is damnable, and consequently that noe man can be saued by it; we say the same of his doctrine, and that noe man can be saued by it for this or that particular man we doe not take vpon vs to giue any absolute iudgment, but that we leaue to *God*.

6. But now for that which he saith of vs, that we cannot be saued, and that it is farre from the thoughts of good men, to thinke the points of controuersy betweene Catholiques and Protestant to be of an inferiour alloy soe as a man may hold either way without peril of saluation, I will appeale onely to his owne men, and to such as I presume he will not deny



Chap. 17. deny to be good men, at leſt chiefe men of his  
 owne Church. For the points therefore in con-  
 trouerſy as *frewill*, *prayer for the dead*, *honouring*  
*of reliques*, *reall preſence*, *transubſtantiation*, *commu-*  
*nion in one or both kinds*, *worſhipping of images*,  
*the Popes primacy*, his being *Vicar of Chriſt* and  
*head of the Church*, *auricular Confeſſion*, and the  
 like they are all acknowledged ſome by one,  
 ſome by another, not to be matterial points,  
 ſoe as a man may without perill beleieve either  
 way and one maine point, to wit, the *real*  
*praſence* is ſaid by ſome to be but as it were the  
 grudging of a little ague. The ſeuerall authours  
 are *Perkins*, *Cartwright*, *Whitgiſt*, *Fulke*, *Penry*,  
*Some*, *Sparke*, *Reynolds*, *Bunny*, *Whitaker*, *Iohn*  
*Frith* in *Fox* in his acts and other English writ-  
 ters, beſide *Melancthon*, *Luther*, and other La-  
 tine writers whoſe names may be ſeene in the  
 Proteſt.  
 apolog. 17. 2. *Proteſtants apology* where their very words are  
 cap. 2. Sect. ſett downe, and places of their works exactly  
 14. cited: which therefore for breuityes ſake I  
 omitt heere to doe and ſhall onely content  
 my ſelf with citing ſome for the other point  
 which the *Knight* denieth, to wit, that we may  
 be ſaued. Firſt noting by the way, that heere  
 is a full iury of good men and true in the iudg-  
 ment of any Proteſtant, who giue vpp their  
 verdict againſt our good *Knight Sir Humphrey*  
 (as honeſt a *Middleſſex Iuror* as his father  
 was, and as great a freind of Iuries as he is)  
 confeſſing the points in controuerſy to be of  
 an inferiour alloy (to keepe his owne word  
 of art).

of art). And which is specially to be noted, Chap. 17.

whereas a mayne reason why our Knight is loth to yeild the points in controuersy to bee matters of indifferency, is because the fresh bleeding wounds of the Martyrs of his Church witnesse the daunger of our religion; among these authours there is one *Iohn Frith* a famous *Foxian* martyr who acknowledgeth that the matter touching the substance of the Sacrament bindeth noe man of necessity to saluation or damnation whether he beleue it or not; and the like the same man also saith of prayer for the dead, which *Mr. Iohn Fox* relating and not disapproving he is to be presumed to approue and so both the Martyr *Frith* and *Fox* the martyr-maker, whose authority methinks should be more worth then an hundred of his Martyrs, are against our Knight; and notwithstanding all their bleeding wounds and sufferings will giue him leaue to thinke his points of controuersy to be of an inferiour alloy: and many of them not onely see but euen absolutely condemne his very beleife and doctrine, as a man may see fully proued in the examen of *Iohn Fox* his Calender to which I remit him contenting my self with one onely Martyr whom I presume our Knight will acknowledge for a great one, to wit, *Iohn Hulse*: this man *Luther* saith did not depart one fingars breadth frō the Papacy. *Iohn Fox* saith he held Masse, transubstantiation, vowes, freewill, predestination, informed faith, iustification, merit of good works,

*V. Protest.  
apolog. 11. 2.  
cap. sect. 5.*



**Chap. 17.** *works, images of Saints.* And indeed of the heresies now in controuersy betweene vs and Protestants he held onely one, to wit, *Communion in both kinds*, in all the rest he held with vs: this Martyr then must needs sooner allow vs to be saued then Protestants: but heere is enough of this idle matter.

7. Now therefore to the other point whether we liuing and dying in our present *Romane faith* may be saued or not. Wherein though the *Knight* be verily perswaded we cānot, alleadging *Whitaker's* authority for the same and saying that the best learned of his Church haue beene farr from granting saluation to any *Papist*. being withall soe zealous and earnest in this beleife as he wisheth it farr from the thoughts of good men to thinke soe, yet by his Worship's leaue it is the iudgment of many great men of his Church, nothing inferiours in that which he taketh for learning and goodnes to *Mr. Whitaker*, or any man els of his opinion: for example *Mr. D. Barrow* saith, he dareth not deny the name of *Christians* to the *Romanists*, sith the learned writers doe acknowledge the Church, of *Rome*, to be the Church of God. If the Church of God, then certainly *Sir Humphrey* a man may be saued therein. *Mr. Hooker* saith the Church of *Rome* is to be reputed a part of the house of God, a ymme of the Visible Church of Christ, & you in the beginning of your booke bring this *Hooker's* authority acknowledging vs to be of the family of LESVS CHRIST, in as much as we beleieue

beleue the *articles* of the *Apostles Creede*, which are the maine parts of the *Chriltian faith* wherein we still persist as he confesseth beleeuing then the maine points and being of the *family* of *I E S V S C H R I S T* there can be question in his iudgmēt but we may be saued. *Mr. Bunny* saith we are noe seueral Church from them nor they from vs: and that neither can one of vs iustly account the other to be none of the *Church of God*. We may then as well bee saued as you, and we are as much of the *Church* as you. *D. Some* saith the *Papists* are not altogether aliens from *God's couenant* for in the iudgment of all learned men and all reformed Churches there is in *Popery* a *Church* a *Ministry* a true *Christ* &c. and saith he if you thinke that all the *Popish* sort which dyed in the *Popish Church* are damned you thinke absurdly and dissent from the iudgment of the *learned Protestants*. Loe you *Sir Humphrey* doe not you thinke absurdly and dissent from the *learned Protestants* in denying vs *saluation*. *Doct. Couel* saith thus. We affirme them of the *Church of Rome* to be parts of the *church of Christ* and that those that liue and dye in that *Church* may notwithstanding bee saued.

8. I could bring others to the same purpose as *D. Field* and *Dr. Morton* saying that we are to be accounted the *Church of God* whose words may be seene in the *Protestants apology*: but these may serue the turne I hope fully to dis-  
proue your assertion *Sir Knight*: for heere be

tract. 1.  
Sect. 6.  
Sub. 1. 2. 3.



Chap. 17. 7. authors alleadged whom your Church of England hath euer held for good and learned men. From whose thoughts it was not soe farre as you would haue it to thinke we might be saued; but rather soe deeply grounded that they auerre it constantly; and say also that it is the iudgment of all learned Protestants: and that it is *absurd* to thinke otherwise. Doe you not then see Sir Humphrey what a *Linder* you shew your self vpon one *Witakers* authority to determine a matter soe peremptorily against the iudgment of soe many great Doctors of your owne side? and to say that it is the iudgment of the best learned Protestants? and that it is farre from the thoughts of goodmen to thinke otherwise? what may a man thinke by this you doe with our Catholique authors and fathers, whom you neither haue soe much to doe with, nor vnderstand soe well, nor care soe much for, as you doe for these Sage men forsooth of your owne the pillars of your Church, and writing in your owne Mother tongue, whereof it is to be presumed you can skill a little more, then of Latine. But now for the maine matter or argument which you intended to answere, how is it answered? You see soe many learned Protestants thinke we may be saued liuing and dying in our faith, without your limitation of inuincible ignorance; and meerely in regard we are a true Church, the family of Christ, the howse of God, holding the foundation of faith and that the points of

con-

controuersy are not of such necessary consequence : whose number and authority though perhaps it be not sufficient to reforme your iudgment, yet to vs it is sufficient to ground this argument, that since Protestant *Doctors* make noe doubt but we may be saued in our faith, and noe *Doctor* of ours saith soe of your faith, it is out of doubt the *Safer way* to embrace ours: the force of which argument you goe not about to auoide otherwise then by denying that to be the opinion of learned *Protestants*: which being proued to be so manifestly, the argument still hath his force and the more because you cannot answere it. And soe I come to your last Section.



OF THE



Of the 18. Section ; the title being this.  
*Prouing according to the title of the  
 booke by the confession of all sides  
 that the Protestant religion is sa-  
 fer, because in all positue points  
 of our doctrine the Romanists  
 themselves agree with vs,  
 but in their additions they  
 stand single by them-  
 selues.*

## CHAPTER XVIII.



HE substance of this section is contained in the title, and in nothing but to turne the Catholiques argument mentioned in the former section, the other way for the Protestant side : but yet soe ill fauouredly that it may be turned backe againe with much more disaduantage of the Protestant cause. For by it a man may proue any haresy that euer was, nay Iudaisme and Turcisme to bee a safer way then the Catholique faith, or euen the Knight's Protestant faith. He beginneth then with

with putting the case we may be saued, and then laying for a ground that it is *Safer* to persist in that Church where both sides agree, then where one part standeth single in opinion; adding withall, that if he make not good the title of his booke, to wit, that he is in the *Safer way*, hee will reconcile himself to the *Romane Church*, & creepe vpon all fower to his *Holinesse* for a pardon. And then falleth to proue it in this manner, that because Both agree saith hee in the beleife of heauen and hell, and that we stand single in the beleife of *Purgatory* and *Limbus puerorum*, we are not therefore in soe *Safe a way*: soe of the *merits* and *Satisfactions* of *Christ* all agree, that men are to be saued by them, but wee stand single in the addition of the *Saints merits* and our owne *satisfaction*: and soe forward of the *number* of *Sacraments*, *images* *prayer* to *Saints*, & the like: Which is the whole discourse of this Section.

2. Whereto I answere first that, that his ground of *Safety*, which he thinks he taketh from *Catholiques*, is folish, impertinent, and without sense, as se setteth it downe. For thus he saith it is the *Safer way* to persist in that Church, where both sides agree, then where one part stands single by themselves in opinion. For I would know what Church is that wherein there be two sides to agree or disagree? or what Church that is that doth not stand single in opinion by it self, if it be a Church of a different faith as we speake heere of a Church. a



Chap. 18. Church must haue vnity, it being a company  
 — — — of men all professing the same faith and religion : therefore it is plaine there is no sense in this principle of his, as it is his, or as he putteth it downe : but as the Catholiques put it, it hath very good sense, thus : that whereas there be seuerall professions and churches, the question being which of these is the *safer way*, we *Catholiques* say the *Catholique church* is the *safer way* and this we proue because not onely we our selues say it, adding withall that all our *ancestours* haue beene saued therein and that therefore we may doubtlesse be saued in it as they were ; but also for that our very enemyes who are of a different profession graunt we may be saued therein. But as for the *Protestants* noe man faith they can be saued in that faith, but onely themselves. Whereby it is plaine that our is the *safer way* ; for both sides agree in the possibility of saluation among vs, and both sides doe not soe agree in possibility of saluation among them. But though his principle haue no sense as he putteth it, yet because I see by his ensuing discourse what he would be at, I come to that also. His meaning then is this, that it is *safer* to hold those points of doctrine onely which both sides hold then those wherein they differ ; because in them both sides agree, and in these one side standeth single by it self : and the holding of those former points, our *Knight* counteth all one, as to persist in a Church where both sides agree. But he is much deceiued for the holding of those points alone, doth not make a man of  
 any

*Safer Way even by Protestants.* 511

any Church at al. For a mā to be of any Church, Chap. 18.  
he must hold all the points that are taught of  
Faith in that Church, & be vnited with those of  
the same professiō in *Sacrifice* also & *Sacraments*,  
which are things essentiall to a Church. Where-  
fore the holding of those points wherein both  
sides agree precisely, neither make a man Ca-  
tholique, nor Protestant. But to be a *Catholique* a  
man must beleue all thing els; whatsoeuer the  
*Catholique church* teacheth as necessary to salua-  
tion: and to be a Protestant besides the beleife of  
those things wherein we agree, he must stand  
to the deniall of those which are in controuersy  
betweene vs.

3. In which case I would aske him whether he  
doe not stand single as well as wee, by affirming  
of what we deny, or denying what we affirme;  
or rather whether he and his church be not soe  
much more single then we, as they haue not one  
on their sides for euery milliō which we haue, &  
haue had on ours. In this singlenes of opiniōs the  
the question remaineth the same still as before;  
whither of these single sides is to be embraced:  
for of the rest there is not any doubt. Soe as in  
this Sir *Humphrey* hath alsoe altered the que-  
stion; for whereas the question was of the mat-  
ters in controuersy which side was truer he hath  
altered it thus; whether the things in contro-  
uersy or out of controuersy be *safer*. Which is  
but a slippery cunning tricke of his; and which  
will not serue his turne to make good the  
title of his booke. For we by holding the  
points which are out of doubt are as *safe* as he:  
for we hold them as much as he, and for the rest



Chap. 18. we are vpon euen termes with him, thus farre that he is as well single in those things wherein he dissenteth from vs, as we in those wherein we dissent from him; though in this we be *Safer* that his men confesse wee may be saued holding those things wherein we differ from them; and noe man of ours holdeth that they can be saued holding obstinately whatsoeuer they differ from vs in. Soe as euen by this is answered all this maine argument whereof the *Knight* was soe confident as therevpon to ventute his reconciliation with the *Church of Rome*, and creeeping vpon all fower to his *Holinesse* for a pardon; to creepe vpon all fower indecde, is a very fit gate for men soe deuoid of reason as to make such discourses and vse such malicious insinuations, as if then vsed to creepe vpon all fower to the *Pope*. But good Sir *Humphrey* since you talke soe much of creeeping, and like it soe well you may remember that it is the proper punishment of pride as you may see in *Nabuchadonozor* whose *Pride* which he tooke in his great citty *Babylon* seemeth farre short of that which you take, not onely in this great worke of your *Safe Way* counterposing and preferring it before the knowne way of the *Catholique Church*, but euen in this contemptuous and sacrilegious gest of *God's* holy anointed and contempt of his *Church*. And for *Pardon* as light as you make of it, it were penance little enough for you indecde to creepe on all fower to *Rome*: holy men haue done very neere as great penance for farre lesse faults: and  
for

*Dan. 4.*

for your reconcilment to the Church though Chap.18.  
we be glad of the saluation of any poore soule  
whosoeuer he bee, yet we would not haue you  
mistake you self foe farre as to thinke that wee  
make any such special account of your parti-  
cular person aboue other men.

4. Now that this rule of yours as you pro-  
pound it may leade and Secure a man in any ha-  
resy or euen in *Iudaisme* and *Turcisme* as well as  
in your Protestant faith I proue thus. *Arius* may  
say he agrees with vs Catholiques in all things  
saue onely in the *Diuinity* of the second person  
of *Trinity* whom he acknowledgeth with vs to  
be an holy man and that we stand single by our  
selues in the assertion of his *Diuinity*. *Macedo-  
nius* may say the same of the *Holy Ghost*. *Nestorius*  
of the plurality of persons in *Christ*. *Eutyches* of the  
*Singularity* of *Natures*; *Sergius*, *Pyrrus* and the *Mo-  
nothelytes* of the vnity of *Will* in *Christ*; *Ebion*, *Cerin-  
thus*, *Marcion* and almost all *Haretiques* in their  
seuerall heresies as *Anabaptistes*, *Brownists*, and  
who soeuer els may say as you doe of the points  
controuerted that we stand single by our selues  
in them and soe that it is the safer way to beleue  
onely that wherein they and we agree. Nay as I  
said he *Iewes* may make the same argument  
thus that they agree with vs that there is One  
God creator of heauen and earth, that there be 22.  
books of canonical Scriptures the Law and Prophets  
iust as you doe, for the rest we stand single: and  
the *Turke* may say he agreeth with vs that *Christ*  
is an holy man and a Prophet for the rest we stand



Chap. 18. single: and that therefore he is in the *Safer way*.  
 ——— What can you say Sir *Humphrey* for defence of  
 your argument: for though *Iewes* and *Turks*  
 doe not agree with vs in the profession of the  
*Christian Faith* yet I see not why that should be  
 necessary by this your argument: and thereby a  
 man may see what a good guide you are and  
 how *Safe a way* you goe: and whether the  
 saying of *Salomon* be not truly verified of  
 your *Safe way*. *Est via qua videtur homini recta &*  
*nonissima eius deducunt ad mortem.* There is a *Way*  
 which seemeth to a man straight and the end of it lea-  
 deth to *Death*: and consequently to *Hell*. For  
 what other is the end of *Heresy*, *Iudaisme*, and  
*Turcisme* whereto your rule doth leade all such  
 as wilbe ruled thereby.

*Prov. 14. 12*



THE

~~~~~

THE CONCLUSION.

HAuing therefore thus demonstrated the period of your *Safety* to be *death* and *hell* which is the *lot* and *portion* of all wicked *Sec-taries* as *Arrians*, *Eunomians*, *Macedonians*, *Euty-chians*, *Monothelites*, *Wickliffians*, *Husbits*, *Ana-baptists* as also *Iewes* and *Turkes*: all which in the last section I haue proued by your owne rule to be in as *safe a way* as you are. I may now for a conclusion demand what all this that you haue hitherto said is to the *Iesuit's challenge* which you heere pretend to answeare: he hauing required at your hands that you should shew as I said in the beginning *a visible Church and Succes-sion in all ages from the Apostles tyme to this of ours, a Succes-sion* I say or catalogue of *Doctours* and *Pa-stours* teaching your 39. articles and of people professing the same faith which now you pro-fesse: this being the thing which was required at your hands; I would gladly know where it is that you haue performed it in this your booke in what section or in what number? In the first 7. sections you talke of the causelesse bitternef-se of the *Romane Church* against yours, of the cau-ses of contention, of reformation, of corrup-tions in faith & manners, of many *Catholiques* that haue come to dye *Protestants*, of the deri-uation of our *Doctrine* from ancient *Hæreti-*

ques and yours from *Christ* and his *Apostles*? all which supposing you say true, I would know what it is to the purpose? For where be the men heere named in whom the *profession* of your *doctrine* hath continued, and by whom it hath beene deriued from the tymes of the *Apostles* to those of *Luther* and *Caluin*? Likewise in the 8. 9. 10. and 11. sections you stand prouing the *Antiquity, Vniuersality, Certainty & Safety* of your *Faith* in generall and in particular as you say with as little order or methode truth or substance as it is little to the purpose though you should haue proued those things neuer so well and substantially. For lett your *Doctrine* be neuer soe ancient, vniuersal, certaine, and safe: if you name not the men that professed it for soe many ages as are from the *Apostles* to *Luther* you are but where you were at first? For a man may still aske Where your Church was before *Luther*? that is where the men were that professed your *Faith*. For it is not the *Faith* but the men that we looke after in this place. From the 12. section to the end you tell vs of our reiecting and eluding the *ancient Father's*, of correcting and purging other authors, of our excepting against *Scripture*, of *Bellarmines* testification in fauour of your *Doctrine* in some principal points, of our *Martyrs*, of the saluation or damnation of professed *Romanists*, & lastly of the *Safety* of your *Faith* and beleife. All which as I haue before shewed to be most false, soe doe I heere say it is nothing to the purpose. For where heere is any
man

man named that you can say was yours, that is, did beleiue and professe the same faith with you? nay where is there one such man named in your whole booke before *Luther's* tyme or euen almost since Vnlesse it be a *Chamier* a *Ruett*, or a *Chemnitius* that you can say did any way agree with you? it is euident there is not; and therefore you your self are forced in the very last page of your booke to confesse as much of a great many of your authors. For you say that hauing brought your Reader into a *safe way* you commend him briefly to *CHRIST* and his *Apostles* for his *Leaders*: the *ancient Fathers* for his *Associats* and *Assistants*, and the *Blessed Spirit* for his *guide* and *Conduct*. but for the other passengers as *Cardinals*, *Bishops*, and *Schoolemen* which you say accompany you but part of your *Way* because they are *Strangers* you will haue him be wary of them. Whereby it is plaine you professe not to agree in beleiue with any one except *Christ*, his *Apostles* and *ancient Fathers*. Soe as from their tymes to *Luther* which was 900. or 1000. yeares. (*The antiquity of Fathers ending by the ordinary account of your Protestants about S. Gregory the great his tyme or before.*) You haue not a man all that tyme that you can say was yours, or of the same beleiue and Church with you. How then can you thinke you haue shewed vs a *Safe way* when you cannot name vs a man now for the space of neere a 1000. yeares who as may be gathered out of your owne discourse hath walked therein? It hath

hath beene vnknowne then all this tyme : and therefore for a man to leaue the *Knowne* way of the *Catholique Church*, wherein it is euident that all sorts of men haue cōtinually in all ages wal-
ked & to goe into your by-ways neuer trod-
de by the foote of any one learned or holy man.
What were it but to turne out of a common
beaten high way leading directly frō one Citty
or country to another : and to goe into some
vast or wild desert where there is noe path or
signe of any man that hath euer gone that way,
noe howse or other thing to giue light & direc-
tion: in which case nothing els is to be expected
but that after a great deale of toile and labour
a man shall wholly loose himself without euer
being able to arriue at his iourneys end. Which
as it cannot be counted other then a kind of
madnes in a Trauailer heere in this world, soe
can it not also be counted otherwise in a man
that professeth to trauell to heauen-ward : and
therefore it is mentioned in Scripture together
with other great crimes for which *almighty God*
professeth to forsake his people & bring their
land into desolation and æternall ignominy.
Quia oblitus est mei populus meus frustra libantes &
impingentes in vijs suis in semitis saculi vt ambula-
rent per eas in itinere non trito. Because my people hath
forgotten mee in vaine sacrificing and stumbling in
their waies in the pathes of this world that they might
walke in them in a way not beaten. Wherefore it is
in vaine for you Sir *Humphrey* to talke of *Safety*,
Certainty, and I know not what els, till you can
shew

Ier. 18. 15.

shew vs such a path as the Catholique Church, soe troden and beaten by the continual and neuer interrupted Succession of trauellers therein. Soe plaine and straight that noe foole can misse it as Esay the Prophet foretold that the way of Saluation should be vpon the coming of our B. Saviour: which because it is most euident that neither you nor any man els can doe out of the Catholique church, I could hartily wish that you Sir Humphrey would consider the matter a little more seriously with your selfe and laying aside all vaine and worldly respects, should betake your selfe to the onely true Safe and beaten Way of the Catholique Church: but because you I feare are soe farre gone & haue as I may say lost your selfe in your heretical fancies as that you are more like to laugh at mee for my paines for presuming to tell such a Doctour as you are the right way, then follow my Councell I will heere leaue to say more vnto you: and conclude onely in a word to the indiciuous Reader who I hope vpon consideration of what hath beene hitherto said wilbe better aduised then to follow you farther and will rather leaue you to your owne Way saying to you much in the same manner as did that famous Emperour Constantine to a certaine Nouatian heretique called Acesius, vpon the knowledge of whose heresy he said thus to him. *Acesius, erigito tibi Scalam & solus in calum ascendito, ô Acesius, rayse thy selfe a ladder and ascend alone into heauen.* For soe may a man in like sort wel say to Sir Humphrey Linde ô Sir Humphrey find your

Socrat lib. 1.
cap. 21.

Vincen. Le-
rin in com-
monis. cap.
33.

your self a way, and goe to heauen alone by it.
For I will not goe that way with you which to
speake with the learned and holy man Vincen-
tius Lerinensis, If it be to bee followed then must the
faith of our holy Fathers be violated either wholly or in
great part; it must of necessity be said that all the faith-
full of all nations, all the holy, all the chaste, all the con-
tinent, all Virgins, all clerks, Leuites, and Priests, soe
many thousands of Confessours, soe many armies of
Martyrs, soe many cittyes and peoples soe great for re-
nowne and multitude, soe many Islands, Prouinces,
Kings, Nations, Kingdomes, Countries. Lastly almost
all the whole world incorporated to Christ the head of
the Catholique faith haue for soe many ages beene igno-
rant, erred, blasphemed not knowing what they beleie-
ued. Which being soe faire and cleare a testimo-
ny of soe holy a man I hope it wilbe farre from
the hart of any indifferent and well minded
man euer to condemne all our Forefathers for soe
many foregoing ages of ignorance error and
blasphemy: o what ignorance error and blas-
phemy were it soe to doe, and yet into such doe
they fal whosoeter approue this new found way
of the poore errant Knight Sir Hamphrey Linde.
And with this I end commending the successe
of my Labours to him for whose loue I vnder-
tooke them, which is Almighty God, and sub-
mitting my selfe and all I haue heere saied to
the iudgement of the most holy Catholique Romane
Church which neither hath, euer had, nor euer shal ha-
ue any spot of haresy, nor euen the least wrinckle of er-
ror.



AN APPENDIX TO
the Reader.

GENTLE READER.



S this treatise was vnder the
 print, I came to vnderstand
 of some few things, whe-
 reof I could not omitt heere
 to giue thee notice. One is
 of another answere newly
 come forth to this booke of *Sir Humphrey*
Lind's which at first made me demurre whi-
 ther I should goe forward with this of mine
 or not, as well for sauinge of charge, as also
 because it might now seeme needlesse. Not-
 withstanding by the aduise of friends I resol-
 ued to goe thorough with it: for as they tould
 me, it being brought soe neere an end, the
 charge would be little more, and as for the
 needlednesse they said it was neither needlesse
 nor new, to haue seuerall answers to the same
 booke: for that the same thing might be an-
 swered seuerall wayes, and the iudgments and
 affections of men being very diuerse, one an-
 sweare might be more for one man's gust, and
 another for another's. Besides that this knight
 hauing soe triumphed with his seuerall edi-
 tions,

tions, it could not seeme altogether needlesse for him, to haue seuerall answears: that men might see there haue not wanted many that could haue answered him if they had thought him worthy of answere. For these reasons therefore I haue beene induced notwithstanding that other answere to lett this of myne see light.

Another thing is concerning a fourth edition of *St. Humphrey's SAFE WAY*, which I neuer heard of, till now that this answere of myne was more then halfe printed; at the hearing whereof, I was in minde againe to let all alone. For hauing vsed onely the third edition, and a fourth coming out, reuised at it saith by the author, I presumed there would be some remarkable change or addition, the examination and answere whereof, would require longer tyme then I was now willing to spare, & a fitter place then the end of a booke. But finding meanes to get this 4. edition & examining it, I found by the number of the pages of the whole booke, (there being but one onely more in the new then the old & the very lines of euery page in a manner agreeing) that there could be nothing of moment more in the later then in the former. Wherefore I resolved heere to add the answere of whatsoever was added or changed, lest he might except that his last corrected edition was not answered, or perhaps that he was falsely charged, if there were someting left out of the fourth which was in the third edition.

The whole difference then of the two editions

tions is in these places following: first whereas in the third edition in his 9. sect. he had made 8. paragraphes, treating 8. particular points of doctrine in this 4. edition he hath made nine, diuiding the second, which was of the *Sacrament of the Lord's supper* (these are the words of his title) and the *doctrine of transubstantiation* into two §§. making this the title of the second §. *The Sacrament of Baptisme and the Lord's supper*; and this the title of the third *Transubstantiation*, though he haue not one word either more, or otherwise, in these two new §§. then he had before in that one wherein he playeth much like a man, that would change a shilling into two six-pences onely to seeme to haue more money, because he had more peeces. And as for his Baptisme why he should put it in the title at all I see not: for all that he saith of it in either place is onely this that he thinketh noe man soe blinde or stupid as to deny it to be the same substantially with that of the Primitiue church, which is a goodly catch to make soe faire a title for.

The second place is pag. 174. in the 5. §. of the third, and 6. §. of the fourth edition which is of communion in both kinds: where hauing said that a man would gladly know what the reasons were, why the Romane church did forbid communion in both kinds, and withall cited *Gerson's* treatise in the margent, which as he there acknowledgeth shewes the causes, I there reprehended him for it, as may be seene heere chap. 9. §. 5. n. 7. Now as it seemes
reflec-

reflecting vpon his owne absurdnes therein, in his 4. edition he doth not say that *Gerson* shewes the causes as he said before but declares them himself out of *Gerson*, saying they were these, to wit, The length of lay mens beards; the lothsomnesse to drinke after others; the costlinesse and difficulty of getting wine; the frosts in winter; the flies in sommer; the burden of bearing; the daunger of spilling, and the peoples vnworthines to equall the Priests in receiuing in both kinds. Thus farre are *Gerson's* words as he citeth them in a different letter, continuing the discourse himselfe in this manner, And thus for longe beards and vnsweet breathes, for a litle paines and noe great charges, for frosts in winter and flies in summer, I say for these and thelike Catholique considerations pretended in the Councel of Constance, the church of Rome abolished Christ's institution, and laide *Anathema* vpon all that at this day maintaine the contrary. Soe *Sir Humphrey* prouing himself as impertinent in setting downe *Gerson's* discourse lamely and ridiculously, as he did before in not setting it downe at all: for better declaratiō whereof I shall heere put downe *Gerson's* words as they lye, which are these. *Vnde dicunt plurimi Theologi &c.* Wherefore very many diuines say, that the custome of not cōmunicating the layity vnder both kindes, especially since the multiplication of the faithfull hath beene lawfully and reasonably introduced, & this for the auoiding of ma-

*Gers. tract.
de com. laico.
sub vtraque
spe.*

of manifold daunger of irreuerence, and scandal in the receiuing of this most blessed Sacrament. The first daunger is in spilling ; the second in carriage from place to place ; the third in the fowling of the vessels which ought to bee hallowed, & not handled or touched ordinarily by lay-people, and much lesse ought the consecrated wine to be sold in shops as it is said to be with such men (that is the Bohemians whoe stood for the vse of the chalice;) the fourth is in the longe beards of lay-men, the fifth in the keeping thereof for the sicke, because in the vessel it may become vinager, and soe the blood of Christ would cease to be there, being neither to be receiued nor to be consecrated a new without Masse, and soe it might come to passe that pure vinager may come to be giuen in steed of the blood of Christ : besides that in summer flies would breede, how close soeuer the vessel should be shut : some tymes also it would putrify, or become as it were noisome to drinke, and this reason is very efficacious ; as also for another reason, when many had drunke before. And we may aske in what vessel soe great a quantity of wine should be consecrated at Easter, for ten or twenty thousand persons ? the sixth harme is in the costlinesse of wine, at lest in many places where there is scarce wine found to celebrate withall, & in other places where it is not to be had but at a deare rate : beside there would be daunger of congeling or turning to ice. Againe there would be daunger of credulity;

ty; and this many wayes. First that the dignity of the layity is as great in the receiuing of this Sacrament as that of Priests. Secondly that soe to doe was euer, and is a matter of necessity, & soe all that haue done, and doe thinke, practise or teach otherwise haue perished and doe perish; and generally all, as well clarks, Doctors and Prelats whoe haue not opposed themselves against such a custome by word and writing, and that they haue peruerterd the scripture: Thirdly that the vertue and force of this Sacrament is not more principally in the consecration then in the receiuing. Fourthly that the church of Rome doth not thinke rightly of the Sacraments, nor is heerein to be imitated. Fifthly that general Councils and particularly this of Constance haue erred in faith and good manners. Sixtly it would many wayes be occasion of sedition and shismes in our part of Christendome, as experience sheweth in Bohemia. Hitherto are the words of *Gerson*: by the onely reading and comparing whereof, it will easily appeare how badly Sir *Humphrey* hath delt as well in culling out some few reasons of least force, as also in deliuering them not in the author's phrase as they lye, but in a certaine ridiculous fashion of his owne: for first he mentioneth not the two maine heads which containe all the rest and are chiefly to be regarded in the administration of Sacraments to witt, irreuerence and scandall: then among the daungers of irreuerence he leaueth that, which may most easily happen, and cannot
indeed

indeede be well auoided, to wit, that with longe keeping as when it is kept for the sicke, the species of wine would turne into vinager; that it would otherwise corrupt, & become noysome, which *Gerson* seemeth to count his chiefe reason for he saith of it that it is a very efficacious one Sir *Humphrey* also leaueth out that other reason, that either the vessels wherein it is kept must be let to grow very fowle, or be touched and handled by lay people: both which are contrary to the reuerence dew to this holy Sacrament: he leaueth out that point of scandal in selling of the cōsecrated wine, to saue the credit of his bretheren of Bohemia, whose vsed soe to doe. He leaueth out the manifold daungers of scandal by mis-beleif, to wit, that heereby men might come to beleue that it were a matter of necessity; that heereby they might come to condemne all that haue taught, or practised the contrary or not opposed it, that heereby they might come to condemne the practise of the Romane church, and condemne general Councils of error in faith; all which the *Knight* was pleased to passe ouer, putting downe onely those other, which he thought he might make better sport withall: for which purpose he also altereth *Gerson's* words: for whereas he speaketh of a little paines, & noe great charges *Gerson* saith nothing of paines & for charges he saith the quite cōtrary; to witt, that the charge is very great in some places, and in others that there is not wine to be had sufficient for the people, but onely very little

for the Priest to say Masse, withall and for altering Christ's institution *Gerson* saith the expresse contrary, to wit, that it is an error to say that there is any such institution, and that there is noe more necessary by diuine institution, but that we doe not contemne it as, saith he, Doctors teach of Confirmation and Extreame Vnction which are said to be Sacraments not of necessity. Which truth being supposed, I see not but *Gerson's* reasons may be good and sufficient to proue his intent, which was to shew the manifold irreuerence and scandal which might come by the vse of both kinds: for exāple is it not an vndecent thing to see the longe haire of a man's vpper lippe hange in the chalice, and to come out with a great quantity of the sacred blood hanging and dropping from it? likewise be there not many men and woemen in london, after whome Sir Humphrey himselfe might perhaps be vnwilling to drinke, not onely for niceness, but for feare also of something els, which besids lothsomnesse may bring daunger of health? and why then for a great many such reasons concurring may not the church decree the ordinary vse of one kinde onely, in such case as Christ leaueth it in her power? for this authority therefore of *Gerson's* I see not that the *Knight* hath any whit mended but rather made his matters worse.

P. sup. cap.

2. § 7. n. 14.

The third place is pag. 204. in his §. of images, where citing an authority of the ciuill law, he saith that the good Emperours *Valens* and

Theo-

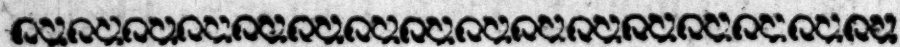
Theodosius made proclamation &c. in the anfwere of which place, beside other errors I taxed him for calling Valens a good Emperour; now in this 4. edition he leaueth out the word (good) whether by chance or vpon better consideration I know not: howsoever I thought fitt to note it as a thing wherein the edition differeth.

The fourth and last place is pag. 319. in his 17. section where explicating what manner of Papist it is that may be saued, he saith out of *Hooker* it must not be a Pope with the necke of an Emperour vnder his feete, nor a Cardinal riding his horse to the bridle in the blood of saints, but a Pope, a Cardinal sorrowful, pœnitent, disrobed, stript, not onely of vsurped power, but also reclaimed and recalled from his error, whose profelytes must abiure all their heresies wherewith they haue any way peruered the truth &c. All this and somewhat more of the same kind is added; which I doe not recite to answer: for I haue done that fully before, besides that any man may see the absurdity of it: for he may as well say any Iew, Turke, or heretique may be saued, to wit, by abiuring his errors, and being sory for his sinnes, and soe we say *Sir Humphrey Linde* himselfe may be saued in this manner. I doe not therefore note this to answer but onely as I said before to shew the difference of the editions and how with the number of them the measure of the *Knights* malice encreaseth: and soe much for that matter.

Now

Now the third thing whereof I am to take notice heere, is another wise piece of worke of Sir *Humphrey's* called *VIA DEVIA*, which I also neuer saw till this answere was vnder print which now hauing seene, I finde it to be in a manner the same with his *VIA TVTA*, and indeede soe like as I see not why he should call the one *VIA TVTA* or *DEVIA* rather then the other: and therefore I presume there wilbe noe farther answere expected thereunto: besides that whosoever shall attentiuely peruse this answere to his *VIA TVTA*, will soone see that there will neuer neede more answere to any thing, that he saith. And soe I end once more with him.

F I N I S.
8 NO 63



Faults escaped in the Epistle dedicatory.

pag. 7. lin. 24. of the Gentlemen. cor. of the Gentleman.
pag. 14. lin. 7. her for. cor. her. say for. pag. 20. lin. 12.
these cor. those pag. 22. lin. 14. those cor. these pag. 34
lin. 9. some myre cor. the same myre

Faults escaped in the booke it selfe.

pag. 2. lin. 12. there cor. these pag. 5. lin. 5. against
Sergius. cor. against Eutiches; the difference of his
two wills against Sergius. pag. 6. lin. 1. whensoever cor.
which whensoever pag. 6 lin. 15. words cor. worde pag.
11. lin. 3. out of dele out pag. 11. lin. 11. Doctour cor.
Doctours pag. 11. lin. 32. theach which cor. teach that
which pag. 13 lin. 3. that cor. that that pag. 15. lin. 17.
before cor. before; pag. 17. lin. 17. in cor. is pag. 17. lin.

19. points *cor.* point *pag.* 17. *lin.* 21. they were *cor.* it were *pag.* 20. *lin.*
 23. that that *cor.* that *pag.* 24. *lin.* 7. nothings *cor.* notings *pag.* 24.
lin. 7. occurre the *cor.* occurre in the *pag.* 29 *lin.* 12. implicite *cor.*
 implicite faith *pag.* 35 *lin.* 25. and *cor.* are *pag.* 37. *lin.* 12. knights
cor. knight *pag.* 39. *lin.* 30. some *cor.* some *pag.* 42. *lin.* 18. went. For
 the *cor.* went for the *p.* 45. *lin.* 1. thinge which *cor.* thinge to doe
 which *pag.* 45. *lin.* 15. violated *cor.* violated *pag.* 48. *lin.* 26. often
cor. often *pag.* 49. *lin.* 13. thinketh *cor.* thinketh *pag.* 50. *lin.* 9. Co-
 quus *cor.* Coquzus *pag.* 54 *lin.* 16. would all *cor.* would haue all *pag.*
 55. *lin.* 1. not *cor.* noe *pag.* 55. *lin.* 13. contradiction *cor.* contradic-
 tions *pag.* 58. *lin.* 17. about *cor.* a bout *pag.* 61. *lin.* 10. Iou *cor.* you
p. 61 *lin.* 21. it *cor.* them *pag.* 69. *lin.* 17. Prophest *cor.* Prophet *pag.*
 69 *lin.* 22. shewed *cor.* sheweth *pag.* 84. *lin.* 8. great *cor.* great chur-
 ches. *pag.* 84. *lin.* 9. Marke heere &c. *unto these words of the Apost-*
tles. cor. making it a marginall note. *pag.* 85. *lin.* 15. ardelis *cor.*
 ardelio *pag.* 87. *lin.* 1. considereth *cor.* considered *pag.* 87. *lin.* 31.
 the 666 *cor.* the yeare 666. *pag.* 91. *lin.* 11. hee hath *dele* hee *pag.* 91.
lin. 19. Heliesaitæ *cor.* Helcesaitæ *pag.* 92. *lin.* 19. the flesh *cor.* other
 flesh *pag.* 96. *lin.* 8 to wit *cor.* videlicet *pag.* 102. *lin.* 11. Church, his
 Tenets *cor.* Churches tenets *pag.* 106. *lin.* 8. to adore; *cor.* to adore
 him; *pag.* 109 *lin.* 20. saith the *cor.* saith he *pag.* 112. *lin.* 19. your *cor.*
 yours *pag.* 114. *lin.* 11. & 13. ingenious *cor.* ingenuous *pag.* 114 *lin.* 27
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